

CONFERENCE
ON
THE SITUATION IN CHINA

UNDER THE AUSPICES OF
THE COMMITTEE OF REFERENCE AND COUNSEL
NEW YORK, FEBRUARY 29, 1912

SEVENTY-FIVE officers, members and furloughed missionaries of twenty-eight Foreign Missions Boards of the United States and Canada having work in China met in New York, February 29, 1912, at the call of the Committee of Reference and Counsel, to consider the extraordinary situation in China and the consequent duty of the home Churches. Much preliminary studying had been done by appointed speakers and there were carefully prepared papers and able discussions on such subjects as: "The Present Situation in China, Its Causes, Elements, and Possible Outcome"—by the Rev. John E. Williams, Vice-President of Nanking University, China; "Effect of the Situation on Mission Work, Attitude and Policy of Missions and Boards"—by the Rev. James L. Barton, D. D., Secretary of the American Board, Boston; "Survey of Present Missionary Occupation and Distribution of Forces, and Union Movements"—by the Rev. D. MacGillivray, D. D., Editor of *The China Mission Year Book*, Shanghai; "Duty and Opportunity of the Boards in Developing a Christian Medical Profession and in Promoting Philanthropic Work and Social Service"—by Robert C. Beebe, M. D., Superintendent of the Methodist Hospital, Nanking, China; "Enlarged Need of the Bible and a Christian Literature in the New China and How It Is to Be Met"—by the Rev. William I. Haven, D. D., Secretary of the American Bible Society, New York; "How Shall the Boards and Missions Prepare for the Enlarged Evangelistic Opportunity Which Is Following the Political Readjustment in China"—by the Rev. Thomas S. Barbour, D. D., Secretary of the Baptist Society, Boston; "How Shall the Boards and Missions Prepare for the Enlarged Educational Opportunity Which Is Following the Political Readjustment in China"—by the Rev. Frank D. Gamewell, D. D., Educational Superintendent for China of the Methodist Church; "The Chinese Churches and Their Relation to Present Problems"—by the Rev. S. H. Chester, D. D., Secretary of the Southern Presbyterian Board, Nashville; "Special Methods Which the Situation Demands"—by the Rev. Homer C. Stuntz, D. D., Secretary of the Methodist Board, New York; and other topics.

The Conference felt that more time was required to draw up a statement of policies and methods and asked the Committee of Reference and Counsel to do this important work and submit its recommendations to the Boards for their approval. As an aid to the Committee, and in view of frequently published statements that the Boards are often disposed to obstruct union

movements on the foreign field, the Conference adopted the following resolutions as an unofficial expression of its opinion:

"1. This Conference desires to assure the Missions in the strongest possible manner of its unreserved approval of the effort to accomplish the union of the Christian Church in China and promises the Missions that they will have in such efforts the hearty support of the members of this Conference.

"2. The Conference approves of the fullest possible measure not only of co-operation but of union in all forms of mission work, such as education, preparation and publication of literature, hospitals and philanthropic work.

"3. With deep satisfaction at the establishment and development of the Church of Christ in China, and recognizing the supreme place which the Chinese Church must occupy in the evangelization of the nation, this Conference expresses its sympathy with every purpose of the Church itself to unite in the interests of increased strength and economy and of the effective propagation of the Gospel of Christ."

The spirit of prayer was a marked characteristic of the Conference. The day began with an uplifting devotional service conducted by the Light Rev. Arthur S. Lloyd, D. D., President of the Protestant Episcopal Board, and one of the most solemn periods of the day was the noon hour on "Intercessory Prayer" under the leadership of the Rev. R. P. Mackay, D. D., Secretary of the Canadian Presbyterian Board, Toronto. At the close of the Conference, the following "Message to the Home Churches, the Missions and the Chinese Churches," which had been drawn up, at the request of the Committee, by Mr. Robert E. Speer, was adopted by a rising vote, after which the Conference closed with a brief service of prayer and consecration.

THE MESSAGE OF THE CONFERENCE.

"The representatives of the Foreign Mission Boards of the United States and Canada which are carrying on missionary work in China having carefully considered together the situation which China presents at this hour to the Christian Church, desire to address this word to the Christian forces which are at work in the new republic and to the Christian agencies in North America to which China has looked and is looking now for her main sympathy and assistance.

"The whole world is agreed in recognizing in the transformation of China one of the greatest movements in human history. Whether we consider the immensity of the population affected, the character of the change that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment, it is evident that it is given to us to witness and have part in a vast movement whose consequences will affect the whole world and be unending.

"This movement, we believe, may become, by God's grace, if the Christian Church is faithful, the regeneration of a nation. For no change of institutions, of political principles, of social order, or of economic conditions can avail to satisfy the deep needs of which China has now become conscious. Political reformation requires a new moral and religious life. All that China has had that is worthy she needs now, and with it she needs also and seems now prepared to receive, the new conceptions of the Gospel, and not these conceptions only but also the power of God in Christ by which alone they may be realized in the life of the nation in this new and wonderful day.

"The time, for which we have long worked and prayed, appears to have come at last in a measure and with a momentum beyond our faith, and we rejoice with the Christian agencies at work in China, with the 11,661 leaders of the Chinese Christian Church, with its 278,628 members, and with the 4,299 missionaries from Western lands, in the unique opportunity which they possess of meeting an inquiring people with the light and life which they are seeking, and of offering to them and to their rulers the knowledge of the Lord Jesus Christ, the one true Leader and King of men.

"We rejoice in the measure of unity already attained by the Christian forces in China and in their ability in this hour, without waste or discord, to present to the Chinese people the one faith which we all hold and the one Lord whom we all follow. We rejoice that so many of the men who have wrought for China in this time of national need have been Christian men who have borne their great responsibilities with Christian fidelity and sought to serve their country with Christian unselfishness. With a Christian Church united in its mission and with Christian men serving the State in patriotic and religious devotion, we believe that the prayers of many hearts will be answered that, on the one hand, a pure and unconfused Gospel may be preached to the nation, and that on the other hand the Christian spirit, unmixed with secular misunderstanding or personal ambition, may control the minds of the men who are to bear rule and authority in the new day.

"In the effort to which the Christian forces of the nation will now give themselves with a new zeal, to carry the Gospel far and wide over China and deep into the life of the people, we desire to assure them of the sympathy and support of the Church in the West, and we now make appeal to the Home Church to meet the emergency with unceasing prayer and unwithholding consecration.

"We earnestly renew the appeal made by us in January and supported by President Taft, the American Red Cross, and the China Famine Relief Committee for generous contributions to save the lives of the 3,000,000 people in China who face starvation unless help is given at once. (Contributions may be sent to any Foreign Mission Board, to the Red Cross, or to the China Famine Relief Committee, 1 Madison Avenue, New-York City.)

"Especially we ask the Church to pray:

For the people of China, this great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is now called upon to deal with enormous legislative, economic, educational and moral readjustments.

For the Chinese Christians, who share in full measure the privations and problems that are the common lot of their countrymen.

For the missionaries and their work, the adequate expansion of Christian education and evangelization, and the adaptation of mission methods to the needs of the present situation.

For full religious liberty in China.

For perfect union among the Christians of every name.

For a spirit of true independence on the part of the Church in

China and of perfect co-operation with the Missions of the Churches of the West.

For guidance of the new leaders of China, that they may be Christian men and may lead their land forward in wisdom and peace.

For the purity of the Gospel in China, that it may not be misconceived, but that it may be known and experienced as the power of God unto salvation.

For a right attitude on the part of all governments toward the government of China.

For the Manchus and the Chinese alike, that they may find Christ.

"So great an opportunity as God now offers in China is a sovereign summons. It demands of us the enlargement of our horizons, the expansion of our faith, the acceptance of our duty, and the eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of His world-wide kingdom by an unprecedented advancement. May the Church in China and in the West be found equal to this opportunity!

"We request pastors to read this message to their people, and we appeal to the men and women of the churches by their prayers, their counsels and their enlarged gifts, to aid in meeting the call which is now coming from our Lord in China."

The Conference was marked throughout by breadth of view, a pervasive spiritual atmosphere, and a profound sense of responsibility and privilege. This epitome of its proceedings is sent out in the earnest hope that the message herein given will be widely read and that all the people of God will unite with us in the earnest and prayerful effort to meet aright the extraordinary emergency to which God is summoning His people.

ARTHUR J. BROWN, Chairman.

CHARLES R. WATSON, Secretary.

JAMES L. BARTON.

THOMAS S. BARBOUR.

W. HENRY GRANT.

WALTER R. LAMBUTH.

ARTHUR S. LLOYD.

ROBERT P. MACKAY.

ALEXANDER MCLEAN.

JOHN R. MOTT.

PAUL DE SCHWEINITZ.

T. E. EGERTON SHORE.

HOMER C. STUNTZ.

Committee of Reference and Counsel

The Future China

REV. WATSON M. HAYES, D.D.*

IN apostolic times, the great apostle to the Gentiles extended his missionary tours in ever widening circles, until finally, though not in the way he had planned, he reached the Imperial City. Consciously or unconsciously he accepted the fact that while he was a debtor also to the Scythian and barbarian, yet it was of transcendent importance that the most powerful and most enlightened nation then known should bow at the feet of Jesus. It meant everything to Rome and also to the hording nations.

On a line with Pauline statesmanship, and Paul had one of the greatest minds that ever graced the world with its presence, would be the conversion of China, for China, unless all portents fail, is destined to become a world power of overwhelming influence in the East, and because of this influence as well as on account of their own inherent worth, the Chinese are well worthy of our supreme efforts. My reasons for believing that China will become a world power of great influence, which reasons also show that the Chinese are of themselves well worthy to receive Christianity, are as follows:

1. They are a people who, in the main, which is all we can say anywhere, have the courage of their convictions. In 1900 when Boxerism was rampant, the Christians in Lio Kiaku, a small band in the midst of a market town, under the leadership of Mrs. Tso Li Wen, wife of the pastor who had died some years before, fortified as best they could their chapel which stood at the end of a lane in the corner of the town, and Mrs. Tso so impressed the townspeople by her firmness that they warned the rowdy element to count well the cost before entering the lane. They did so and left the Christians alone. Baptist Christians from the Pingtu district were brought into and through the streets of Laichowfu at the Prefect's command, tied to the tails of the soldiers' horses. I have not heard that any one of them proved a traitor to their convictions, though they might have escaped this disgrace had they done so. As the writer of Hebrews says, "They had the opportunity to return." I do not deny that some of the Christians during that dreadful summer purchased their lives at the expense of their conscience, just as many did in the old Roman persecutions, but go and look at the hundreds of martyrs' graves in North China, and reflect that many were not even buried, and then say, if you can, that the Chinese have not the courage of their convictions. They have, both as Christians and also as non-Christians. In former times men in China have died rather than renounce their teachings of Confucius. In later times they have died, have fled from place to place, and not a few have suffered death, rather than give up their conviction that political freedom must somehow or other be obtained. In spite of all newspaper accounts to the contrary, we must admit with Gen. Gordon, one of the bravest of the brave; Admiral Dewey who knows what bravery means, and Lord Beresford, that the Chinese soldier is a worthy foe. It is because the courts of Europe respect the judgment of such men as these that they view the renaissance of China with misgivings lest China may return them *quid pro quo*, as Sen Yie Sen's threat last winter to bombard Batavia indicates she may do.

2. The Chinese, properly equipped and led by capable leaders, are not only courageous, but they have the advantage of numbers, and you remember the dictum of Napoleon that, other things being equal, Providence is on the side of the heaviest battalions. This numerical superiority is also a heavy asset from an economical standpoint. For ages, with mines undeveloped and

* Dr. Hayes is a member of the Shantung Mission and has for more than thirty years been one of the efficient missionaries of the Board in China. He is thoroughly conversant with the work of our own Board and the great needs of China. For many years he has been in close touch with the Government officials, the literati as well as the common people of China and has had more than ordinary opportunity for securing information at first hand.

with only hand manufactures, her fertile soil has supported over one-fourth of the population of the globe. That she can undersell all competitors in hand-made manufactures which she undertakes to produce (e. g. hand-made shoes, laces, etc.), is a matter of course. This with the national ability of the Chinaman to copy anything which he has ever seen, from a Mauser rifle to a penknife, once he understands the principle, and his patient perseverance, gives him a vantage ground over all competitors. Population to a nation is what cells are to a battery—its electro-motive force depends upon it, and *China has the cells*.

Now, is not such a people as this worthy of our effort? Does not the glory and honor of the King demand that in this susceptible time of transition, when men are so ready to receive new ideas from abroad, whether with regard to government, education, economics or religion, we make a supreme effort to win China for Christ and secure these 413,000,000 with their immense momentum and influence for Christianity?

3. The Chinese are not only numerous, but they are a *virile* people. As Baron Riechthofen long ago pointed out, they are about the only people who can endure protracted physical toil regardless of isothermals. They can also do this on a mere moiety of what it costs a Westerner to live. This is one of the places where Russia came to grief in her contest with Japan, and where the Chinese have the advantage over the Japanese. As Dr. Arthur Smith points out, there is no man living who can live so long on one of those cash (a round piece of brass with a square hole in the center) as a Chinaman can, and what is more, he can go on living when nothing but the hole is left. My own coolie, an able-bodied young man, receives in addition to his fuel and house rent, the magnificent salary of \$2 a month, and on this he supports himself and Mrs. Wang.

His virility too is not like that of some lower forms of life, but a strong, self-respecting one. He is not ashamed of poverty for he can point with pride to Confucius' comment on his favorite scholar:

"There is Hwei. He has nearly attained to perfect virtue. He is off in want. Dressed himself in a tattered robe quilted with hemp, yet standing beside men dressed in fur, and not ashamed. Ah! it is Yeu (Hwei) who is equal to this."

He is not ashamed of low origin for does not Mencius say:

"The man or woman of low degree must not be deprived of their own will."

Behind the poverty and lowly origin stands the *man*, and respect for the humanity which is above all wealth, art and knowledge, gives the Chinaman a self-respect which makes him self-poised and preserves his equilibrium. Watching the product of our own colleges and schools with its lack of poise and dignity, I could wish we could graft in our educational system some of the good points of the old Chinese educational discipline. We would be a stronger nation if we did.

Now, a strong virile people like this yellow race can no more be held back than their own Yellow River, but its resistless flow can be directed in proper channels, and be made a tremendous power for *the future spread of Christianity*. There is a vision here that thrills the heart and in establishing Christianity among an immense people whose virility enables them to live cheaply in all climates, we are doubtless laboring more wisely than we realize.

4. They are also a prolific race, not a decadent one, as Lord Salisbury characterized the Latin nations of Europe. The Chinaman agrees with the dictum of the Psalmist: "Happy is he who has his quiver full of them." Go any fine day through a village in China, and you will find it full of children playing in the streets thereof. No danger of race suicide there. This natural increase in population is one of the reasons why Germany rather than France leads in Europe, and is one of the reasons why the Chinese will lead in Eastern Asia. Wise statesmen plan not merely for the present generation but for centuries to come, and shall not we, into whose hands the keys are entrusted, cap-

ture the future by Christianizing, under God's guidance, the people who give promise of being the dominant one in the Continent of Asia?

5. They are also a comparatively moral people, not the equal of our great Protestant nations, but for a heathen people a moral one. There may be temples in China where one could not take a mixed party of tourists, but I have not seen any such during my thirty years' residence there. The women in the interior villages do not shock one, as they do in Japan, by unseemly exposure of any part of the person. In fact, in this respect, they are an example to more enlightened nations. True, official corruption prevails—almost as bad as in New York, San Francisco or Detroit; but the honesty of the large commercial houses is proverbial. True, too, there is a red light district in every large city, especially the ports, but the village life is comparatively clean. This is due in great part to the Chinese Classics which, unlike those of Greece and Rome and India, are absolutely clean. Many a Sinologue has read the Four Books through time and again, and can testify that there is nothing in them which would bring the blush to the cheek of the most sensitive.

Now any student of history knows that a high standing of morality is an element of permanency in national life, and judged by this standard, China is, in the East, pre-eminently the nation of the future. It is too the reason why the Chinese appreciate the ethics of the New Testament and makes them the more worthy of the gift of Christianity. I have seen old men and women nod their heads when preaching on the street I have repeated and commented on the Ten Commandments, saying, "That is right, that is good." But don't make the mistake of supposing that China, because of her ethical teaching, does not need Christianity. Even if her ethics equaled those of the Gospel, which they do not, she would still need the Gospel, for the same reason. Does any pastor in America suppose that because his community here is a fairly moral one, it, therefore, does not need the Gospel? Ethics do not save anybody, nothing but repentance and faith in Jesus can do that. Still don't lose sight of the main point, China's comparatively high ethical standard and her appreciation of morality is an element of permanent greatness and affords both an entrance for the Gospel and a reason for giving her the pearls of the Gospel. We are not disobeying the Saviour's injunction in casting them before her.

6. The Chinese are also a people who prize education. Some, perhaps the majority, seek it, just as in America, for utilitarian reasons, but many others for the knowledge and mental satisfaction which it brings. This desire for education characterizes them both at home and abroad. Li Shan Lan, of the generation just passed by, was a noted mathematician able to calculate planetary perturbations—a scholar whom the translator of the work on Calculus published in Chinese, used to verify his work. Of the present race of scholars there is Wang Shin En who, when his foreign instructor had taught him how to calculate Solar and Lunar eclipses by means of trigonometry, was found a few years afterwards calculating them by the Calculus, trigonometry being too cumbersome. Loo Kwang Chao, whom Dr. R. M. Mateer picked up as a beggar along the wayside (and whom I afterwards used as a cowherd) is now the translator of our best scientific and mathematical books, being retained by McMillan & Co. of London to give them his spare time for such work. He is a Christian of marked ability who is content to serve the Church at from Mex. \$40 to \$50 a month when he could have \$120. These are types of the men which our Christian education is turning out. Though the new educational system established by the Government has met with many vicissitudes and the determined opposition of a Manchu Government to Christianity lost them a number of their best teachers, yet in 1911, in Shantung alone, there were 60,000 students in Government schools of all grades. It is also significant as to what will be the dominant race in the future, to find the Chinese in the Straits showing the same desire for education, in this respect far surpassing the native Malays. Dr. Fisher, who passed through Singapore last spring, corroborates my own impression by saying that

in the university there, there were about 1,000 students, mostly Chinese, and in a certain faculty there were 30 teachers, also mostly Chinese. In Java the wealthy Chinese club together and engage the missionary ladies to teach in their schools, which gives not only influence over the children, but financial assistance as well. Now education means power, as the Japanese have learned, and add this fact to the virility, fecundity, courage, numbers, moral standing of the Chinese people and it is hard to see how, with the new national spirit which is asserting itself, they will not become one of the dominant races of the Orient. The Christian schools still lead the van in China and with due foresight on our part, especially considering the recent favorable action of the National Council and the Minister of Education, there is no reason why we should not tinge the education of the nation deeply with Christianity.

7. The Chinese are also a migratory people, and while in Anglo Saxon countries Chinese emigrants belong to the comer and goer types, yet in Indo-China and the East Indies, they are emphatically comers and stayers. In these places, because of their diligence, ability and progressiveness, they already control a great part of the trade and constitute an influential part of the community, and the indications are that they and the new race that they are forming by intermarriage will, bye and bye, be the dominant one.

Now all these qualities and characteristics of the Chinese people point to one calculation—China will finally be a world power. With one-fourth of the world's population, if not more at her call, it is not impossible that she should become a veritable Colossus—a Dreadnought among the nations. At present they are just shaking off the shackles of the past and starting out on a new career. Whether it shall be a career for advanced Buddhism, for Neo-Confucianism, for Infidelity, or for Christianity, is the question before us. In Japan the significance of the opportunity afforded by the period of transition, when men's minds are like molten metal, quick to receive new impressions, was not grasped as it should have been, and much of Japanese thought seems to have crystallized into a state of disbelief in all religions. Consequently the entire church membership, instead of reaching into the hundreds of thousands as it might have done, only numbers some eighty thousand. Let us not at this critical point repeat that error, which it may require ages to overcome, but rise to the possibilities of the present opportunity. Their faith in the old cults is dying out. Temples are deserted, the doors closed and the idols left to the holes and bats, or the images are destroyed and the buildings converted into schools or public buildings. This is what missionary effort, according to the Chinese themselves, has already succeeded in accomplishing. But it is easier to tear down than it is to build up and we need a larger force to supplant the false with the true, else we shall find the demon of superstition supplanted by the much more intractable spirit of infidelity. Our own Board, relying on the zeal of the Church, is planning to do what it can to make this China of the future one of the richest diadems on the Saviour's brow, which, replacing the crown of thorns, causes Him to see the travail of His soul and be satisfied. Can you not by bearing a worthy share of the expense involved in sending out 100 new missionaries help in this forward step, which is not the filling of vacancies—the regular contributions must attend to that—but a clear, clean step in advance! Let us then arise and equip this new force for Immanuel's army and do what we can to enroll this coming power of the Orient among the powers of light and fling out Immanuel's banner over the hosts of China.

Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York

The Call of China

(THE UNIQUE OPPORTUNITY BEFORE THE CHURCH)

Rev. Watson M. Hayes, D.D.*

THE Bard of Avon spake truly when he said, "There is a tide in the affairs of men which, taken at the flood, leads on to fortune", and the same is true also in both Church and nation. It is for the Church high tide now in China. Many of the reefs and rocks of former times have entirely disappeared, and the opportunity for winning China for Christ is beyond what a few years ago we would have deemed within the range of possibility.

1. The first proof of this statement is found in the fact that China is rapidly losing faith in the ancient cults. Owing to the enlightenment consequent to the varied forms of missionary effort, both people and officials had become so permeated with distrust that when, about ten years ago, some temples were cleared of idols in order to obtain schoolrooms for the new learning, no opposition was manifested. The mere fact that the gods manifested no displeasure over the unceremonious treatment received deepened the distrust, and extended it to those who viewed the first transactions with some apprehension. From that time on it spread rapidly and for the past few years (e. g. in the City of Tsingchowfu), the doors and windows of some temples have been filled in with mud brick, the idols sitting in darkness within having become abodes for moles and bats, while others, entirely deserted, are rapidly going to ruin. Even the temple of the tutelary god of the city, as one wandered through it at the New Year season a few years ago, was utterly deserted. At the season when formerly his fane was crowded with worshippers, and the incense did not cease burning day or night, there was none so poor as to do him reverence. At the time of the *coup d'état* in 1897, there was a slight movement toward temple renovation, but it soon passed by—the people had no heart in it—and since that time I have not seen or heard of any temple being rebuilt, and none being repaired except for school and other public purposes. The progress away from idolatry was rapid in the last days of the Manchu regime, but it is much more so since, and that in all parts of the vast Republic. Even from far distant Yunnan—one of the provinces farthest removed from foreign influence and closest to the firmly entrenched strongholds of Buddhism—comes such a report as this:

"Idols are being destroyed here, the Tong-iah Miao and the Ch'en-huang Miao have been cleared of images. We have seen idols made into mud bricks within the last few days. Bronze idols are being made into current coin. Pro-Christian articles are appearing in the papers almost daily. There never was such an opportunity in Yunnanfu as now."

This is from a province where there is only one missionary for every 328,000 people. What a parish! Now come away at least 2,000 miles north-eastward of the Province of Anhwei, and we find the same state of things. A missionary from the City of Shuehing in that province writes:

"On the 12th ult. (i. e., April), an important event took place in this city. All the idols in and around the city were destroyed. An ancestral hall has also been cleaned out and put in other uses. (The Confucian cult is going too.) The present is indeed a unique opportunity for preaching the Gospel."

A similar report comes from Nanking, the former capital of China: All the idols were destroyed by the Republican army. But you must remember, friends, that iconoclasm only removes obstructions; it prepares the highway but does not of itself bring in the truth and able men like Vice-President Li Yuan Heng, Sen Yie Sen, and Gen. Hsu Pao Shan realize this, so they wish

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the truth to be taught, as the following letter from the Rev. A. R. Saunders shows:

"Yangchow, Ku, May 6th, 1912.

"The *first military Gospel meeting* (ever held in China) was held yesterday, and was considered by all a great success. General Hsu Pao-san had suggested to me that the first meeting should be restricted to the General, his staff officers, and the regimental officers, and those, to the number of 1,000, gathered yesterday afternoon in a building that had been erected for theatrical purposes. The General told me he wished to say a few words to the officers present before I took control of the meeting; and the substance of what he said is as follows:

"The missionaries have been praying for China all during the time of unrest, and now that peace is secured it was right that they come together to thank Jesus; and he asked Mr. Saunders to hold this meeting for that purpose and also that they might hear what Jesus liked best."

Such a thing as this was never known before, for the army and the officials have hitherto been the most unapproachable elements in China. I need not tell you how this has been brought about. Not to mention foreign corroborative opinion of the highest standing, such as the Editor-in-Chief of the *London Times*, this is the judgment of the Chinese themselves. The *National Review*, one of the most influential papers in Shanghai, says that the movement towards reform began in 1807 when Robert Morrison first landed in China. There has been a small but ever growing corps of missionaries from that time to this preaching in chapel, on the boat, on the street, by the wayside—anywhere and everywhere. They have opened schools of all grades, hospitals and dispensaries, treating all classes from the Governor down to the coolie. They have issued books, papers, magazines, tracts, calendars, gospels, etc. *ad infinitum*. In fact they have hammered away, through evil and through good report, in every conceivable way until the Great Wall of Chinese heathenism is tottering to its fall, and now we want men and women to rear the new walls of Zion,—to replace the old myths by that old, old story which never grows old.

2. The second proof of the statement that the present time is opportune is found in the fact that religious liberty is now granted. When Christianity was beginning to become a force in China, one of the cleverest strokes of the great arch-enemy was to shut out Christians from the Government schools and colleges by requiring the semi-idolatrous worship of Confucius. This was sufficient to deter many a man who had his sons' future in view from embracing Christianity. Another stroke was, in preparing the electorate, to omit the names of Christian men, although they fully met the requirements. But both these hindrances passed away with the passing of the Great Pure Dynasty. As to the first, not only did Provincial President Sen Yu Sen declare that the new Government would insure religious toleration, but Pres. Yuan has declared emphatically: "One thing I have determined is that there shall be religious liberty in the future throughout the land." The arguments laid before him years ago, when Christians were shut out from the Government schools, have evidently not been wasted. The final result was that on July 18th, the National Assembly decided to eliminate from education everything pertaining to religion, and a few days later the Director of Education announced that in future the Government would not give any special honors to Confucius. He stated that if Confucianists wanted schools in which they could worship Confucius, they must, like the Christians, build and maintain such themselves.

Ever since the stand taken against Confucian worship by the President and Christian professors in the Shantung Provincial University in 1902-3, there has been, probably as a result of the discussion, a decided decadence in the cult. A recent visitor to the great Confucian temple in Tsingchowfu reports that while the tablet over the door still styles Confucius "Teacher of the Myriad Ages", the floor is deep with dust and the great statues of the Sage and his disciples have become the roosting place of numerous pigeons. No sign of worship having taken place for months was to be seen. Such is the condition of Confucian temples at present, even in his native province. How are the mighty fallen!

As to the second, not only are Christians allowed to vote but they are also invited to take office, and are serving both as delegates in Provincial Assemblies and in other positions.

Satan's clever policy of a decade ago has rebounded on his own head, and the forces of the pit have lost ground as a result of his cunning. The door is now widely open for work among students, and four of the 100 new missionaries asked for are to work in the Provincial Capitals in connection with the Y. M. C. A. among men who will be the future leaders of China. Who will undertake to support this magnificent work? As a mere business proposition it would be a fine investment for one of our great exporting agencies. It would enable them to dispel a wide area of darkness in more senses than one.

3. A third proof that now is the time of opportunity is found in the growth of the Church in recent years. One hundred years ago (though mission work had begun five years before), there was not a single Protestant in the Empire. In 1814 the first native communicant sat down to the Lord's Supper. Twenty years rolled by and there were but three. In 1842, only threescore and ten years ago, the Protestant Church in China numbered only six members. In 1912, we have a host of 278,628 members, the great majority of whom have been added to the Church since the Boxer persecution. This indeed sounds wonderful, for it means an average increase of over 11,000 a year for the past ten years. It reminds one of Isaiah's ecstatic vision: "Who are these that fly as a cloud and as doves to their windows?" and of the 72nd Psalm—"There shall be a handful of corn on the top of the mountains, the fruit thereof shall *shake* like Lebanon." That little handful, a lifetime ago, of six only, now shakes the earth with the tread of almost 280,000. Surely now is the time to cast in the sickle, to send forth workers, not so much to sow, as to reap the harvest. Will you not send a harvester?

4. The need of China emphasizes the opportunity. Though China has a small army of missionaries, yet when we consider the population, there is only one for every 92,000 people, and in some provinces the destitution is much greater, e. g. Kweichow has only one missionary for every 338,000, and, with about 50 walled cities, she has only 7 mission stations. How can they believe except they hear; and how can they hear without a preacher; and how can they preach except they be sent? Paul's logic is always irresistible.

True, there is an all too scanty, though ever-increasing force of native pastors, and some few missions are fairly well supplied with native evangelists, but in others they are sadly lacking. We are rejoiced for what the native churches can do, but still there is need for all the new missionaries our Board proposes to send out and many more besides. At the last meeting of our China Council in Shanghai, Dec. 1911, before the Advance Movement was yet broached, our six Presbyterian missions on the mainland sent in requests for 67 new missionaries, or, counting the wives of those who will probably come to the field already married, 90 in all. In asking for this number, it was proposed to open one new station only, the other sixty odd missionaries being needed to supply vacancies or to reinforce stations which never were properly manned. Of the 67, only 17 have been appointed as yet. Oh, we need good, efficient, hard working men and women now, when China is stretching out her hands unto God, to take the Gospel message to both men and women, and it is a blessed work in spite of all its difficulties and discouragements. Miss Hawes of Pittsburgh, who knows what it is to have a beautiful, refined home here in America, says: "I am never so happy as when I sit down beside a poor, ignorant Chinese woman and teach her the Way of Life."

5. Now is the time of opportunity for the friendship of those now in authority opens the way for mission work. The friendship of President Yuan Shi Kai to missionaries is well known. Realizing the danger of his position and the grave responsibilities resting on him at the beginning of the Boxer War, he asked Dr. Hamilton to pray for him. At its close he called a missionary to found and draw up regulations for the first Provincial University

in the Empire. Later, advanced to the Viceroy of Chihli, he called another to establish a similar institution there. In his address last spring to the Peking pastors, he recognizes that the Church members are more intelligent than the ordinary citizens, and asks their aid in enlightening the ignorant. The position of Vice-President Li is shown in these remarkable words:

"Missionaries are our friends; Jesus is better than Confucius, and I am strongly in favor of more missionaries coming to China. If it were not for the missionaries, China would not be what it is to-day."

The Military Governor of Yunnan Province says:

"The greatest religion in the world is the religion of Jesus Christ. Before long the Christian religion will be the religion of our China."

This is the language which takes the place of that of P'an Taotai who a few years ago declared: "Among us officials there is no greater disgrace than to be known as a Christian", and this from a man who personally respected Christianity. Under the former regime, unless in some few instances where the official was unusually favorable, to become a Christian was to become *persona non grata* to those in authority, and many not wishing to be put under that ban, refrained from intercourse with missionaries and Christian leaders. Now all that is past and our greatest obstacle is simply what you have here in America, indifference to spiritual things.

6. The danger of the transitional period also emphasizes the urgency of the present opportunity. It has been well said that nature abhors a religious vacuum as well as any other kind, and already we see signs of other things pressing in to fill the vacuum occasioned by the giving up of the old cults. This danger is of three kinds:

(1) A recrudescence of Buddhism in its higher forms. Meetings are now being held in public gardens in Shanghai for the expounding of the Buddhistic law. As the *Shanghai Recorder* says—"Verily there is a shaking of the dry bones of Buddhism in our midst."

The second is a recrudescence of Confucianism. A young Ph.D. of Columbia University has issued a book, dated in such and such a year of Confucius, setting forth the superior excellencies of the Master's philosophy; and another professor, who evidently cannot read Chinese, introduces it in high terms. But we who know China and can read Chinese for ourselves, simply know that the main fault of the book is its lack of truthfulness.

More dangerous though than either of these is modern infidelity. Confucian teachings as explained by its greatest Commentator, Chu-Hi, are decidedly atheistic, and so the minds of Chinese students are prepared to welcome the translations of modern atheistic and agnostic writers which the Japanese press, as a business enterprise, is pouring into the country. There is great danger that the demon of superstition will be replaced by the more subtle demon of infidelity. Already young men will swagger about talking of Natural Law as the sufficient explanation of all that is or is to come. We need men and women to point them back to the Great First Cause, which we rejoice to say the Chinese have never yet entirely lost sight of, of whom they make no image, but whose tablet in the family courtyard declares Him to be "the Spirit who fills all space, the Living (and) True Lord." To Him they frequently appeal in deepest distress, though they have a sensation of being at an immeasurable distance from him. But they know not of His love—of a Redeemer—of Faith in Christ. In a word they do not know the Evangelism—the Gospel—the Good Tidings, and we plead with you, in China's stead and for Christ's sake, for men and means to take to them the Word of Life,—for men and women who, like the great Apostle to the Gentiles, can stand before our Chinese brethren and sisters saying: "Him whom ye worship in ignorance, declare we unto you."

And may His blessing crown their labors!

Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York

Anti-Mongolian Prejudices

REV. WATSON M. HAYES, D.D.*

(For Churches where there may be more or less prejudice against the Chinese as a people and as Christians)

THOUGH Paul declares that God made all nations of the earth of one blood to dwell therein, yet viewing the prejudice with which each race regards the others, one would not imagine such to be the case. The African distrusts the Caucasian and the Caucasian reciprocates the feeling; the Mongolian looks, figuratively as well as literally, on the white race with a squinted eye, and the white race too long has looked contemptuously on the Mongolian. This prejudice, like most other prejudices, has both an irrational and a rational basis. The former has its origin in differences of custom, clothes, etc.; as a well-known San Francisco pastor said thirty years ago, "Induce the Chinaman to cut off his pig-tail and dress in American style and you will find most of the prejudice against him disappear." There is really nothing in the man to account for it; it is simply a disapproval of his dress. Likewise the Chinese woman reports to her husband, "To-day one of the children called me to the door to see a foreign devil. He had light hair and a pale face, with queer looking blue eyes; his shoes were stiff and unbending and his legs looked like two chop sticks. He wore an odd looking coat buttoned down in front instead of the side, and in the sides were great pockets. Truly he was a ridiculous looking object!" Now we may dismiss all these prejudices (as the Mongolian is rapidly doing), as unworthy of the twentieth century, and turn to those which may be called rational prejudices, though these are usually based on misapprehensions and lack of fuller information, e. g., many have not forgotten the atrocities of the Boxer year. Others see no future for a conservative people. Many again regard the Chinese as lacking in the courage to stand by their convictions. As to the first, we must remember that China had already endured more than we would have done before her fury broke forth. In North China Russia had seized Port Arthur; England, Weihai Wei; and Germany, Kiaochow; so that in all her northern waters China had no harbor in which to shelter her fleet, except the open roadstead off Tongchow, where the Captain of the Enterprise, an American war vessel, refused to remain longer than a couple of days, as it was not a safe anchorage. Going further south, Japan had taken the Pescadores and Formosa. France had seized Kwangchow Wan off Hainan, and Italy appeared with a fleet demanding San Mun near Ningpo. As the Chinese said, the melon was being cut up under their eyes, and no wonder that the last demand met with a stern refusal and preparations for war. If America had been subject to such highway robbery, Portland, Newport News, Hampton Roads, Tampa Bay, San Diego, etc., being seized by foreign powers, North and South, East and West, would have risen en masse to wreak their

* Dr. Hayes is a member of the Shantung Mission and has for more than thirty years been one of the efficient missionaries of the Board in China. He is thoroughly conversant with the work of our own Board and the great needs of China. For many years he has been in close touch with the Government officials, the literati as well as the common people of China and has had more than ordinary opportunity for securing information at first hand.

vengeance on the invader. I do not condone the atrocities, but remember that they were committed by an ignorant people, who simply knew that we were all foreigners, and it was foreigners who were plucking the petals of the Flowery Kingdom. Remember, too, that even among such an enlightened people as we claim to be, during Civil War times, pro-Union men living in the South did so, as the Chinese say, "with livers hung up and galls suspended," while Southerners in the North did not find themselves sought after in a social way. I cannot seriously blame China for the Boxer year. It was patriotism goaded to indiscriminate fury.

As to the second ground for prejudice, the events of the last seventeen years, and the progress made as the Chinese people began to realize that the power after all was in their hands and not in that of the Manchus, convinced one that China's backwardness was not due so much to the character of the people as to the reactionary, unprogressive Manchu Court, which, except for the few months when Kwangshu really occupied the throne, never yielded to the progressive aspirations of the people, except as compelled by the ever rising tide of Christianity, civilization and enlightenment. Owing to this spirit and despite a reactionary court, recent years have seen the erection of extensive silk factories in Chefoo; cotton mills in Shanghai; the projection and building of a railroad over a difficult tract by Chinese engineers; the laying down of iron, etc., from Han Yang in San Francisco at a lower rate than Pennsylvania iron masters could quote. All these things, with the opening of Provincial Colleges, Law Schools, Normal Institutes, Middle Schools, Female Seminaries, etc., the insistent and finally successful demand for representative Government even before the Great Pure Dynasty was purified out of existence, show that China, "he do move," and if Tennyson were living to-day, he could no longer sing, "Better fifty years of Europe than a cycle of Cathay." (There was never much in that, anyhow, as a cycle of Cathay has always been only sixty years.) In a word, China can no longer be called a conservative nation.

As to the third cause for complaint, it is probably due to a mistaken idea that patience means cowardice. If a comparative examination were made, I think it would be found that China has furnished her full quota of men who have willingly died rather than sacrifice their convictions. In ancient times, B. C. 221-209, when Chin Sze Hwang, the Napoleon of China, realizing that the doctrines of Confucius and Mencius were too democratic for an autocracy, commanded the classics to be burned and the scholars who resisted to be buried alive, many a Chinese scholar went to his death rather than give up the best teachings he had yet known. In 1897, when the Empress Dowager, our modern Jezebel, who commanded to slay the prophets of the Lord, effected her coup d'etat, she ordered the young statesmen who had been Kwangshu's counselors to be put to death by bisection. They stepped out bravely to that horrible death, prophesying the speedy doom of the Manchu dynasty. If you have any doubt as to the bravery of the rank and file look at the reports of men like General Gordon, Admiral Dewey and Lord Beresford, not mere newspaper correspondents, but men who know a brave man when they see him, and they unite in declaring that "properly armed, sustained and led, the world affords no better material than the Chinese soldier."

During the Boxer year, but the time fails me to tell of those who, for Christ's sake, endured trial of cruel mockings and scourgings, yea of bonds and

imprisonments, yea of death itself, our Church in Peking was practically exterminated. As an example of martyr-like firmness, let me cite the case of two Tengchow graduates, one a physician, Dr. Lio Wei Lien (William Lio), ministering to physical needs,—the other a minister,—Rev. Ting Li Mei, ministering to the spiritual wants of the city and suburbs of Laichowful. Hailed before the magistrate, they were beaten and then asked if they would recant. On refusal they were thrust into prison, and what a Chinese prison is in the dog days of an unusually hot summer, any one familiar with Oriental conditions can well imagine. After a test of this sort, and having tasted of the bread and water of affliction, they were again beaten in court, but with the same result. How long human endurance could have stood this being gradually done to death, no one knows, for Counselor Fowler kindly permitted a telegram to be sent in his name to Yuan Shi Kai asking for their release, which same was immediately given, Yuan being ignorant of what was being done by his distant subordinates. The young men escaped with their lives, but they bear in their bodies marks of the Lord Jesus. How much this had to do with Dr. Lio's subsequent semi-paralytic condition and consequent poverty no one knows.

They can also endure, as these men did, without repining. Take the case of Han Wu, waylaid outside the village by his heathen neighbors, he was beaten until insensible and left there to die. Kind Christian friends, hearing of the outrage, gathered him up, and as they were tenderly laying him down on his brick bed, one of them asked: "Are you suffering much, Brother Han?" Faintly came the response: "Nothing like my Lord Jesus suffered." Humble-minded, I have never yet heard one who endured these hardships boast of his trials, but I have seen the tears quietly steal down the faces of strong men when such a tale has been told on the floor of a Presbytery, men who realized that they themselves, their wives, or their children, might be called on to endure similar trials. When I think of what numbers have endured and of the Christian sanctity of some of our Chinese leaders, unworthy as I am, I can only pray that

"Numbered with them may I be,
Here and in eternity."

Let us then once for all dismiss our prejudices against the Chinese whether as a race or as Christians, and let our minds rest on the vision of what the enrolling of a people of such a character and numbering over one-fourth of the human race, as a Christian nation would mean to the world and to the progress of that dominion which is an everlasting dominion, and to that Kingdom which endureth forever.

With China converted, considering her numbers, resources and influence in Indo-China and the East Indies, we hold the key to all Eastern Asia, but with China unconverted or crystallized into infidelity, we have only touched the hem of the Oriental garment.

Our Presbyterian Church is now preparing to meet, at least in part, the wide opportunity which the awakening of a nation of over 400,000,000 means by sending out, over and above those required to fill vacancies, a force of one hundred new missionaries. Eager for a new Government, a new education, a new economic system, China is also turning from her ancient superstitions and seeking a new faith. Already there are men among their high

officials who say, "The greatest religion in the world is that of Jesus Christ." Another, a General of high rank, says: "We want to know what Jesus wants." Can we resist such appeals? Men who have lived in China thirty and fifty years unite in declaring that they have never seen such a readiness to receive the message. Let us then acquit ourselves honorably of the responsibility now before us, and like Wellington at Waterloo when he saw victory within his grasp, send in reserves.

Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York



[From "The Chinese Recorder," June, 1913.]

The Work of the Mission in its Relation to the Chinese Church

R. M. MATEER.

IN this matter attention is called to the following :—

First, We are in China to do a work which is preparatory to a Church that is to be in every sense Chinese. This fact we should not lose sight of, nor place the realization of this ideal so far in the future that it has no influence upon our present work and plans.

Second, In working toward this ideal, it should go without saying that we must keep in sympathetic and affectionate co-operation with our Chinese brethren. This is so important as to eclipse every other consideration except a matter of conscience.

Third, May it not be, therefore, that after all, the great problem before us is just *ourselves*: ourselves in the face of the situation in general and in relation to our Chinese brethren in particular? Are we not in danger of standing in the way of largest progress, by our failure to realize our limitations and the consequent necessity of bringing our best Chinese workers to the front,—limitations such as the following—deficient language, failure to understand and appreciate Chinese customs and feelings to such an extent as constantly to give offense; such an ignorance of Chinese history and literature as to put us as leaders at a great disadvantage; as the Chinese see us, too great a display of high living and easy-going indulgence, resulting largely in failure to set forth the spirit of the Gospel; our inability to read and know men as the Chinese know them and so in our use of men crippling the work; our more or less unconsciously looking upon as servants even the best who work with and under us so that the saying has become current among these men that they are about done "grinding the mill" for the foreigners? Our best Chinese, in their zeal for the cause, are becoming more and more impatient with what they feel to be the impossibility of present conditions to meet the demands and the opportunity of the hour; and they lay the responsibility for this largely upon our attitude toward them which makes it impossible for them to work with us.

How can we afford to be blind to all this and to the fact that changing conditions always call for readjustments? Should we not rather view this matter with an open mind so as not to allow what was of service in the past to become an incubus upon present and future developments?

As missionaries, we are most fortunate in having the pick of all the countries, not only in the fact that the Chinese furnish the most promising material for a great Christian Church, but also in the fact that they are the easiest to work with in a co-operative way. They are manly, lovable, practical, and energetic, and, when responsibility is laid upon them, are conservative. What does this leave to be desired? Shall we allow what they consider arrogance of control to drive them away from the mother that reared them? We are in danger of doing that very thing. In other words we have come to the parting of the ways in our relation to our influential Chinese leaders and through them to our Chinese church. There may be those who will pooh-pooh all this, but that will not alter the fact.

Fourth, It will be said that the time has not come: that our Chinese are not far enough advanced. But when will the time come? We have a splendid lot of men who have the cause quite as much at heart as we and who are as ready to sacrifice for it as we. If we refuse to take them into our confidence in a full sharing of interest and control we are in danger of precipitating conditions which will make it impossible to produce, in our generation, men equal to those we have now. It may be said that our Chinese have not proved themselves capable of managing such large interests. But how can they give such proof when they are not allowed to try? The way to develop a man is to treat him as a man and put a man's responsibilities upon him. Many a boy at the death of his father has had to shoulder the care of a whole family. It seemed an impossible situation but he rose to the occasion and, with his mother at his side, not only made a success of his task but also was himself thus developed into far more of a man than he otherwise would have become.

Some foreign nations are holding back in acknowledging the Chinese Republic. They know perfectly well that their recognition would be a great help just as it helps a young man to be treated as a man; but these nations, some with national and others with financial ambitions, are withholding this generous

treatment of the young Republic. Our Chinese leaders feel that we have been treating the Church in a similar way. This matter has gone so far and the times are changing so fast, that not merely a formal but a real taking them in with us in the full sharing of councils, plans, and control, is the only thing that can conserve that sympathetic co-operation necessary to great success in the work.

Fifth, It will be said that we have the money and hence must have the control. By declaring this many a slap has been given the Chinese that they have felt keenly. Now is this true? Is it our money? Is it not rather the Lord's money? The Board used to think that they could not entrust these responsibilities to their missionaries but must keep the control of the work largely in their own hands. Later, as practical business men have taken greater interest in the cause, saner councils have prevailed, so that the control is being shifted far more to the field, where those at shorter range can know better what to do. It is for us, in turn, to exercise this grace and learn this practical wisdom, by sharing with our Chinese the control of even the finances. On our part this is not a question of right, but rather of fairness and expediency. Even if the money were ours, one furnishing the capital the other ability and service in the conducting of a business, is a common method of partnership. In Japan, aside from what is used in foreign salaries and housing, the mission shares equal control with the Japanese in every department, including finances. This has been urged by the Board as the thing and the only thing to do. The missionaries now see that the work would be in much better shape if this had been granted without being fought for step by step. Now is the time for us to profit by their blunder. The Japanese leaders fought for what they thought they ought to have. The Chinese who are differently constituted are quietly withdrawing, and in time will bring about what will amount to a boycott of us missionaries. They are turning to independent movements, for which large sums are being contributed.

After all, it is not a matter of foreigners or Chinese but the CAUSE that is important. It will be a thousand pities if we allow this breach to widen, instead of turning our combined wisdom and enterprise against a common foe. If we fail in this, the blunder will be far more deplorable because of the incomparably great opportunity now before us.

[The above was read at the annual meeting of the Shantung Presbyterian Mission in September 1912. At this meeting it was voted that in each Mission station, representative Chinese be chosen by Chinese bodies, if possible, to constitute with the foreigners a joint committee, who shall decide upon the expenditure of the station's annual appropriations for evangelistic, educational, and medical work. This co-operation committee in each station is to be constituted of an equal number of Chinese and foreigners; the size of such committee to be decided by each station. The reason for this is that stations are not equally well supplied with Chinese suitable for this work. These committees have been constituted in each of our eight stations with most gratifying results. It looks as if fears would be disappointed, while such co-operation gives every promise of leading the Chinese to feel that the work is theirs, and to thus throw themselves into it with far more zeal and sense of personal responsibility. It is not going to bring in the millennium at once, nor be free from all difficulties, but if it establishes mutual confidence through a full understanding and leads to *esprit de corps* in the church, great and permanent good will result. It seems to some of us that the critical and pregnant problem just now, is not so much union of denominations as genuine co-operation between foreigners and Chinese. At this Mission meeting a committee was appointed to consider and report upon the advisability of similar co-operation between the Mission Finance Committee and representatives of our Chinese church.]

At the recent meeting of the Shantung University Council, in January, it was voted to have hereafter on this Council, an equal number of Chinese and foreigners with equal voting power.]

Action of the Advisory Council: The General Secretary presented a constructive programme for elementary education. On motion the programme was adopted with the request that the General Secretary prepare an explanatory statement to be sent with this programme.

**REMARKS OF THE GENERAL SECRETARY
ON
ELEMENTARY EDUCATION
AT THE
MEETING OF THE
ADVISORY COUNCIL
OF THE
EDUCATIONAL ASSOCIATION OF CHINA
SHANGHAI, MAY 6, 1914**

**FRANK D. GAMEWELL, General Secretary
29 North Szechuen Road, Shanghai**



REMARKS OF THE GENERAL SECRETARY ON ELEMENTARY EDUCATION.

Elementary education may be considered in two aspects: First, as complete in itself: that is to say, a large number of those who enter elementary schools will have no other opportunity for schooling. Even in our highly favored western lands only about twenty-five per cent continue beyond the elementary school. We recognize the impressionable years of this period which make it a character forming time whose importance cannot be over estimated. Second, the elementary school may be considered in relationship to the higher education that is to follow. A prominent educationalist who recently visited China said: "We should relate the elementary school with all that follows in education, so that the natural thing would be to continue on and the students would be taken from one grade to another by a sort of endless chain arrangement." But when this has been done, as has already been stated, we will get only a part of our students into the higher institutions. Less than ten per cent complete the High School or Preparatory Courses in the United States. We would direct especial attention to this point as related to our whole educational scheme.

CHRISTIAN EDUCATION IN JAPAN.

A study of the educational situation in Japan shows that there is no outstanding Christian university, and the reason is probably traceable to the failure to combine resources and build up one high-grade Christian institution. In saying this we are not unmindful of the good work that has been done, but an ambitious Japanese youth wanting the best that the higher institutions can give in Japan cannot find it under Christian auspices. Miss Tsuda, a strong Christian and leading Japanese educator, wrote in a report to the Edinburgh Conference, "Education in Mission Schools is on the whole *grade for grade* below government and public school work," and the statement is made that the students in Waseda University, the strongest non-Government university in Japan, boast that they are a "heathen" school because to them the phrase "Christian" implies inferiority.

CHRISTIAN EDUCATION IN INDIA.

Turning our attention to India, where I had the privilege of spending some time last year, we find a number of outstanding Christian colleges which *grade for grade* are probably fully equal

to government institutions. The Madras Christian College has 1,300 students, and while its tuition rates are as high as the government institutions, it has a long waiting list of students. There are also outstanding Christian institutions at Calcutta, Allahabad, Lahore, Bombay, and other points, but as we study these institutions we are impressed with the facts brought out by the following table:

Students enrolled:

Hindus	4,481
Mohammedans	530
Christians (less than 8 %)	436
Others	200
	5,647

An inquiry into the cause of this situation shows that there is no adequate provision for Christian elementary education, and that the elementary schools in India are not feeding the Christian institutions of India. These were drawing from non-Christian sources. You cannot build up a Christian College from non-Christian feeders. Our elementary schools failed in Japan to a certain extent because they were educationally inefficient. These schools are being brought up to a better standard and we are glad to believe that some of the Christian schools are among the best middle schools at this present time, but as stated, lack of cooperation led to failure in developing an outstanding Christian university. In India there has been educational efficiency, but the failure to build up a system of elementary schools and the attempt to draw students from non-Christian sources has led to the result that 92 per cent of the students in the Christian colleges are Hindus, Mohammedans, and others, and less than 8 per cent are Christians.

The lesson that we may learn from these two countries is the absolute necessity for educational efficiency and for cooperation on the one hand, and the impossibility of developing Christian colleges without Christian elementary schools on the other. Our Christian colleges must have a Christian constituency back of them.

GOVERNMENT EDUCATION IN THE PHILIPPINE ISLANDS

About twelve years ago the United States government undertook to develop an educational system in the Philippine Islands. I have recently had the privilege of studying this

system at first hand in Manila, where Mr. Frank L. Crone, the Director of Education, afforded me every facility for acquainting myself with what had been accomplished. For several years I have been studying the educational reports from the Philippines and I have been impressed with the fact that a widespread effort was being made to develop elementary education throughout the islands.

The following statistics will show the normal method followed in the Philippines, of beginning with the elementary schools and building up through the higher grades, has after twelve years led to the development of a stable system of education which culminates in the University of the Philippines.

PHILIPPINE ISLANDS

Number of Students

University		750
High Schools, Normal	Training	6,686
Second Four Grades		31,529
First Four Grades		440,050

RELATING THE SCHOOL TO THE LIFE OF THE PEOPLE

A striking characteristic of the work done in the Philippines is the attempt to relate the work done in the schools to the life of the people. The food supply in the Philippines was limited. The cereals and vegetables were of an inferior order. Through the medium of the schools a corn campaign has been carried on during the past five years which has practically transformed the food supply and through thirty thousand school gardens the vegetables and fruit have been largely transformed. In common with the Chinese, the Filipino student was disinclined to physical activity, and like his Chinese neighbor, was accustomed to let his finger nails grow to show it was unnecessary for him to exert himself in manual labor. By means of these school gardens and manual training this attitude toward labor has been absolutely changed.

NATIONAL MOVEMENTS ADVANCED THROUGH MEDIUM OF ELEMENTARY SCHOOLS

We have referred to the Corn Campaign and the transformation of the vegetable products by means of the school gardens.

The elementary school is the agent through which national movements are advanced.

Within less than ten years there were over 3,500 deaths from cholera in the city of Manila. A campaign in hygiene was carried on through the medium of the schools and three years later only one death occurred in the city of Manila from cholera during the entire year.

The relating of the school to the life of the people has so fully won the confidence of the Philippine Legislature that Director Crone of the Bureau of Education told me that they got what they asked for because the people believed in the schools.

NO ATTEMPT TO TRANSPLANT BODILY WESTERN EDUCATION

In the process of relating the school to the life of the people there has been no attempt to transplant bodily the educational systems of the west. There has been a selective process and experts have studied at close range the needs of the people, and have sought to meet them.

EXPERT OPINION REGARDING EDUCATION IN THE PHILIPPINE ISLANDS

Dr. Monroe of Teachers College, Columbia University, after visiting the Philippines, said: "I have visited many countries and studied the educational systems in all of them but in no part of the world is there a system so perfectly adapted to the social conditions of the people as in the Philippines. The system there might well serve as a model to the rest of the world from the standpoint of adaptation to the needs of a country.

Since the meeting of the Advisory Council Dr. Shephardson of the University of Chicago, an expert sent out by the United States Government to study the educational situation in the Philippines, said to me when passing through Shanghai on his return to the United States, that he fully indorsed every word of Dr. Monroe's statement.

ELEMENTARY EDUCATION REGISTERS THE STATUS OF CIVILIZATION

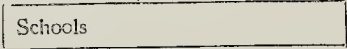
There is a sense in which the per cent of population enrolled in elementary schools registers the status of the civilization of a country. We would call attention to the accompanying chart:

Statistics of Elementary Education in Various Countries

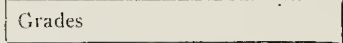
COUNTRIES	POPULATION		Per Cent of Population Enrolled
	Number of Inhabitants.	Date of Census or Estimate.	
Europe			
Austria-Hungary			
Austria	28,567,898	1910	15.60
Hungary	20,840,978	1910	14.00
Belgium	7,423,784	1910	12.50
France	39,601,509	1910	14.24
German Empire	64,903,423	1910	16.00
Great Britain and Ireland	45,216,665	1910	16.80
Netherlands	5,945,155	1910	15.42
Russia	163,778,000	1910	2.56
Spain	19,588,685	1910	10.40
Switzerland	3,741,977	1910	14.38
Asia			
India	315,132,537	1911	1.63
Japan	51,591,342	1911	12.47
China	400,000,000		.004
North America			
Canada	7,307,012	1911	17.41
United States	91,972,266	1911	20.10
Mexico	13,614,373	1900	5.70
South America			
Argentine Republic	7,171,910	1911	10.67
Brazil	21,461,160	1909	2.96
Chile	3,329,030	1910	7.78

INDIA

Number of Students

Higher Institutions		29,529
Secondary Schools		883,993
Primary Schools		4,559,119

UNITED STATES
Number of Students

Higher Institutions		333,535
High School Grades		1,199,469
Second Four Grades		5,871,164
First Four Grades		12,549,858

A study of the above educational charts of the Government system of India and of the schools of the United States will show the large place occupied by elementary education. It is interesting to note that in India about 10 per cent of all the students in elementary schools are in Christian schools, but as we have already shown these Christian schools do not feed the higher Christian institutions. We appreciate the fact that the extreme poverty of the people accounts in some measure for this condition. In Japan we find 86 per cent of the boys and 84 per cent of the girls of school age are in the elementary schools. Belgium make its elementary education so attractive that the people believe in the schools and though it is the only highly civilized country without compulsory education, 12½ per cent of the total population are in the elementary schools, making Belgium compare favorably with other European Nations in elementary education.

THE CONCLUSION OF THE WHOLE MATTER.

We have a considerable number of colleges scattered over China. Because of the opportunities elementary education offers in itself and in order to develop existing higher Christian institution we must set ourselves to the task of developing our elementary schools and of bringing them up to a higher state of efficiency.

We are not unmindful that this has already been done to a considerable degree and with considerable success in some parts of China, but there is need of persistent emphasis of elementary education and of well developed plans for the increased efficiency of our elementary schools.

HORACE MANN'S FAMILIAR DICTUM.

"The problem is not the founding of the school, but the finding of the school-master". We shall find schoolmasters

only as we seek them by a process of development in our 'Teachers' Institutes and Normal Schools under the leadership of the Great Teacher.

OUR CHRISTIAN SCHOOLS MUST BE MODEL SCHOOLS.

We cannot educate China as a whole, but we can attempt to make such schools as we have model schools. We realize that it is both desirable and necessary that the Chinese increasingly assume responsibility for all phases of Christian work. In school work this may be accomplished by putting them on Boards of Education together with foreigners. Experience shows that while in the schoolroom the teacher must be supreme, in matters of policy the control should be not individual but by boards.

THE NEED OF STANDARDS.

We cannot elevate our schools without a standard. While we would not presume to fix a standard for all China, we believe that if the general outline of the following constructive programme is submitted to the united judgment of school boards, who will make needed modifications for local conditions in fixing minimum requirements, and who by persistent effort will seek to carry out the programme, it will be found helpful in elevating our elementary education. This programme has been tried in some of the schools of Fukien with a large degree of success.

We would especially emphasize the desirability of fixing a MINIMUM requirement both as regards the qualifications of teachers and the equipment of schools.

A CONSTRUCTIVE PROGRAMME FOR ELEMENTARY SCHOOLS. (First 7 or 8 years)

Standardization.

- (a) Uniform Courses of Study with uniform examinations.
- (b) Teachers' Training Classes.
- Minimum requirements for teachers and the establishment of a minimum salary.
- Minimum requirement as regards schoolrooms and buildings.
- Committee or Board of Control, i.e., of curricula, teaching force, building conditions and equipment as opposed to individual control, it being understood that in the schoolroom the teacher is supreme.

Experience shows that standardization can be secured only through Committee or Board Control of the elementary schools. The duties of these Boards shall be:

- (a) To decide where the schools shall be located.
- (b) To equip the schools with blackboards, maps, suitable furniture, etc.
- (c) To provide well lighted, sanitary buildings.
- (d) To examine and engage teachers.
- (e) To set uniform examinations.

A suggested elementary school campaign, having in mind:

- (a) The training of teachers for elementary schools.
- (b) The securing of adequate elementary school buildings.
- (c) The possibility of making the school a center of civic and social life.

(The Educational Association will seek to cooperate in carrying out above outline by articles in the Educational Review and by special bulletins, which will be sent out from time to time.)





Tsi-nan-fu Institute

Report 1914

This institution whose work is a continuation of that begun on a small scale in Tsinghoufu in 1887 has now been carried on in Tsi-nan-fu for ten years. While specially seeking to influence the official and educated classes its doors are freely open to all and by its social, educational and evangelistic agencies it reaches all classes of the community and is visited by people from over a wide area. The institution by appealing to eye and ear aims to shew what Christianity has done and is doing for humanity, to enlighten as to what makes for progress and the principles on which progress must be founded, to endeavour to elevate public opinion on all that makes for the welfare of China and the Chinese people and to bring east and west together in friendly intercourse and understanding. The buildings cover 24,000 square feet floor space and consist of a large museum of educational exhibits, two lecture halls, reading room and library, reception rooms for social work, etc. also a department for the use of students of government and private schools and colleges including recreation room, class room, students library and reading room.

It may be of interest to note that the number of visits paid to the institution during the ten years it has been at work in Tsi-nan-fu amount to two million four hundred thousand (2,400,000).

The branch institute for soldiers which has been at work for nearly two years is situated near the barracks ten li from the main institute. The buildings cover five thousand feet of floor space and consist of lecture hall, reading room, recreation room and class rooms.

With regard to the work of last year it is gratifying to note that, in spite of the unrest resulting from the war, which affected us closely through the military operations at Tsingtau and the occupation of the Tsinanfu-Tsingtau railway by the Japanese military authorities, the attendances at the institute have been very satisfactory. The total number for the year amounted to 280,175. This is the more satisfactory when it is also remembered that the rains during the summer and autumn were unusually heavy and prolonged. The visitors to the museum have included large numbers of students of the government schools and colleges. Among the 1,665 visitors of the official class were H. E. Kao and H. E. Tsai, Provincial Governors who both shewed much interest in the work carried on. Much sympathetic interest has been manifested by European and American visitors of whom there have been 266 during the year. No fewer than ten different nationalities besides Chinese were represented among the visitors, the greater number being British,

American, German, and Japanese, other nationalities included in the above number were Russian, Greek, Swedish, Swiss, Dutch and Austrian.

The attendances at the evangelistic addresses given every hour during those parts of the day when there are many visitors have been well maintained. These addresses are, for the most part, followed with close attention and it is unquestionable that the interest of the people as a whole increases year by year. Altogether 1,294 such addresses were given throughout the year to audiences varying from forty to three hundred at a time. At the examinations for church membership in the union church several candidates stated that they were first interested in Christianity by what they saw and heard in the institute. Many of the visitors come from long distances, in some cases from places many days journey distant and we have usually no opportunity of hearing of them again, but occasionally a message from a foreigner residing in the interior brings us news of some of them. One such case is that of a man, at present head of the government schools at a place two days journey from Tsi-nan-fu, who states that his interest in Christianity dates from his visits to the institute. He is now actively interested in evangelistic work and the furtherance of progressive ideas.

Special efforts to influence the pilgrims who pass through the city during the great annual fair and at other times were undertaken as in former years. There are no more attentive audiences to be found than those composed of pilgrim people who represent some of the very best elements in Chinese life. It is estimated that about 43,000 of these pilgrims visited the institute and heard addresses. A large number of copies of the Gospels were purchased by them, the largest number purchased in one day being two hundred and forty copies. It may be of interest to note in this connection that 113 copies of Bibles and Testaments and 4,875 copies of portions of Scripture were purchased during the year by visitors as well as a number of other books. The special lectures to students have been well attended, the audiences varying from a hundred to five hundred at a time. Among other subjects lectures were given on Social Progress, The Value of Afforestation, Methods suggested by western engineers for the regulation of the Yellow River, Comparison of Commerce of China and other countries, Civilization, etc., etc. Besides the above a short course of lectures was arranged for during the mid-term spring holidays which were well attended. Several lantern lectures open to all were attended by audiences of from six hundred to a thousand on some occasions all standing room was occupied. Several social gather-

ings were arranged for small gatherings of officials and others which were usually followed by a short address illustrated by the cinematograph.

The student department, open to all students and teachers; consisting of Recreation Room, Reading Room, and Class Room has been well used during the whole year. The recreation room has been in daily use and is much appreciated by the students. When it is remembered that there is no other institution in the neighbourhood where opportunity for wholesome recreation is provided for these students, most of whom are living at a distance from their homes and who are allowed a great deal of liberty, the value of this part of the work of the institute will be understood.

Bible classes have been held for the benefit of these men and have been fairly well attended. During the winter term three such classes were held weekly with a total average attendance of over sixty. The attendances at this student department throughout the year amounted in all to 17,635.

A number of books have been added to the public reading room which has been well attended, the total number of readers for the year amounting to about 33,000.

The attendances on Mondays (women's day) were, on account of the reasons above mentioned, fewer than last year, the total number being 28,630. Numbers of students from the girls schools have visited on Mondays and at other times by special arrangement. Among the visitors were about 800 ladies of the official class. Not a few, especially of the educated classes manifest a keener interest in the welfare and progress of China than has formerly been shown by women. A Bible Class held on Sundays has been attended by from twenty to fifty women at a time.

The influence of the institute has been extended by the duplication of maps, diagrams and models for use in other parts of China. A special set of diagrams have been prepared for lecture purposes and have been seen by large numbers of students and others in some of the great centres. The lecturers report very favourably of the use of these methods.

Models, made in the institute by trained Chinese assistants illustrating the value of Afforestation which have been added to the exhibits during the year have attracted much attention. A recently added model illustrating the suggestions of western engineers for the regulation of the Yellow River has called forth keen interest, especially on the part of officials and students. The model with maps and letter press shew how "China's Sorrow" might, by the adoption of the methods suggested, be turned into a source of wealth and prosperity. All day people

of all classes are to be seen studying the exhibits, in some cases taking notes and copying the letter press explanations. The section on Hygiene and the prevention of disease has attracted careful attention on the part of not a few of the visitors. We have good reason to believe that something is thus being accomplished through the various agencies of the institute towards educating public opinion in a way that must be helpful to China.

The attendance at the Branch Institute for the soldiers of the garrison comprising seven thousand men of the Fifth Division have amounted to 47,000 for the year. Of these 30,000 were soldiers and 17,000 civilians. The Reading Room has been fairly well used by civilians of the neighbourhood as well as by soldiers, the total number of readers being 3,600. The Recreation Room is keenly appreciated by the soldiers, all the more as there is no other provision for healthy recreation for these men. On Sundays several short educational and evangelistic addresses with special emphasis on the life and duty of soldiers have been given. These addresses have been, as a rule, listened to with marked attention. Occasionally men will ask for addresses to be given them; three hundred and sixty five addresses were given during the year on Sundays to audiences of from thirty to a hundred at a time.

Regiments of the Tenth Division, drawn chiefly from Peking, were for some time stationed in Tsi-nan-fu and freely availed themselves of the institution during the time they were here. A party of ninety cadets from the Peking military college were stationed in the garrison for several months. These young men were keen in the expression of their appreciation of the value of the Institute to them. Some of them were to be found in the officers room and other parts of the building every day. The influence of this branch is therefore not confined to the local garrison. Throughout the year several of the regiments of the garrison were sent to other parts of the province and on a number of occasions especially during military operations at Tsingtau the men were confined to barracks. In spite of this the institution in all its branches has been well used. It is gratifying to note that all current expenses of this branch institute have been met by the general commanding and his officers.

Tsi-Nan-Fu,

31st December, 1914.

Bulletin, 1913, No. 16, Annotated Bibliography of Medical Inspection and Health Supervision of School Children in the United States for the Years 1909 and 1912.

Bulletin, 1913, No. 18, Report of the Fifteenth International Congress on Hygiene and Demography.

Bulletin, 1913, No. 48, School Hygiene, Report of the Fourth International Congress on School Hygiene, held at Buffalo, New York.

Bulletin, 1914, No. 10, Physical Growth and School Progress, Study of in Experimental Education.

Bulletin, 1914, No. 20, The Rural School and Hookworm Disease.

Under "Kindergarten" we have received Bulletin, 1914, No. 6, on Kindergartens in the United States, and Bulletin, 1914, No. 29, The Kindergarten in Benevolent Institutions.

Bulletin, 1914, No. 15, gives a good account of Elementary Education in England.

There are a number of suggestive bulletins on Industrial Education and Vocational Guidance.

Many engaged in educational work in China are isolated and labor under difficult conditions. We all need the stimulus of such suggestions as may be received from those who are working for the educational uplift of the world. These bulletins may be secured upon request by addressing the United States Commissioner of Education, Washington, D.C.

There is a time element that must be reckoned with in the development of life. We sometimes speak of thought as not having yet crystallized. Many years ago we heard Professor John Tyndall deliver six lectures on Light in New York City. Recently we secured a copy of these lectures and have been reading them. How suggestive of this time element is this utterance which we find under "Action of Crystallizing Forces."

"The condition of perfect crystallization is, that the crystallizing force shall act with deliberation. There should be no hurry in its operations; but every molecule ought to be permitted, without disturbance from its neighbors, to exercise its own molecular rights. If the crystallization be too sudden, the regularity disappears. Water may be saturated with sulphate of soda, dissolved when the water is hot, and afterward permitted to cool. When cold the solution is supersaturated; that is to

say, more solid is contained in it than corresponds to its temperature. Still the molecules show no sign of building themselves together. This is a very remarkable, though a very common fact. The molecules in the center of the liquid are so hampered by the action of their neighbors that freedom to follow their own tendencies is denied to them. Fix your mind's eye upon a molecule within the mass. It wishes to unite with its neighbor to the right, but it wishes equally to unite with its neighbor to the left; the one tendency neutralizes the other, and it unites with neither. We have here, in fact, translated into molecular action, the well-known suspension of animal volition produced by two equally inviting bundles of hay. But, if a crystal of sulphate of soda be dropped into the solution, the molecular indecision ceases. On the crystal the adjacent molecules will immediately precipitate themselves; on these again others will be precipitated, and this act of precipitation will continue from the top of the flask to the bottom, until the solution has, as far as possible, assumed the solid form. The crystals here formed are small, and confusedly arranged. The process has been too hasty to admit of the pure and orderly action of the crystallizing force. It typifies the state of a nation in which natural and healthy change is resisted, until society becomes as it were, supersaturated with the desire for change, the change being then effected through confusion and revolution, which a wise foresight might have avoided."

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Just as we are going to press the Journal of the Educational Association of the Fukien Province, 1914, reaches us. By repeated visitations we have gained some knowledge of the educational work being done in this Province and especially commend the splendid work of this Association. We fully indorse the word of the Honorary Secretary, the Reverend P. W. Pitcher, who says: "We most sincerely believe that the Educational Association has a work to do in this Province. That is becoming clearer and clearer to all of us each succeeding year. While it is in no sense a legislative body we have a work of our own to do in molding and elevating educational ideals and methods."

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There is increasing conviction of the necessity of building from the foundation up in connection with our educational work and of the

The Place of English in Education in China

A. W. MARCH.

DURING the four years that have elapsed since the report of Commission III of the World Missionary Conference in Edinburgh was published there seems to have developed a little more unanimity among the educators of China on the question of the place of English in mission schools. It has been interesting to compare the answers to a questionnaire recently sent out by the writer to many of the leading educators in China, both foreign and Chinese, with the report of this Commission. (See pp, 91-96.) The few who were opposed to the use of English in any way in 1910, seem to-day to be reduced to zero. None of those answering the questionnaire held that English should be made "a subject of study only in exceptional cases." All of the twenty-five from whom answers were received hold one of two positions: either that English should displace the mother tongue and be made the medium of instruction in secondary schools, or, that it should be only one of the subjects of the curriculum and be given the time usually devoted to the study of ancient and modern languages, but that Chinese be made the language of instruction.

It is further interesting to note that the schools in the North seem generally to prefer Chinese as the medium of instruction while those in the Yangtse Valley, without exception as far as I can learn, use English. The question immediately suggests itself whether St. John's University with its large number of students and wide reputation has not affected the younger, smaller institutions in its neighborhood. The same might be said of Shantung University in the North. Another possible explanation for the peculiar geographical distribution of the advocates of these two policies is the fact that Shanghai is the largest center for foreign commerce in China and this creates a great demand for English. Dr. Hawks Pott gives this as one of his reasons for the teaching of English: "If we are wise we shall meet the demand. The school which does this will exert the greatest influence."

The purpose of this paper is to summarize the arguments for and against the use of English as a medium of instruction

as given in the answers to the questionnaire and to suggest again to the missionary educators of China the question whether we are, in our various institutions, giving the most we can to China and the Church. The problem will be taken up from four standpoints: (1) of the administration of the school; (2) of educational efficiency; (3) of our influence on the government schools; (4) of our influence on the Church in China. Most of what is of value in this paper has come from the thoughtful answers to the questionnaire given by many of our busy educators to whom the writer is deeply indebted.

I. From the standpoint of administration, what is the difference between having the teaching all done in English and all done in Chinese? In the first place, when teaching in English we are meeting the popular demand. There is little doubt but that the Chinese themselves want all the English they can get. To them it means positions at good salaries in the government, in business houses, in schools as teachers of English, and always the glowing possibility of that mysterious trip abroad and the enbaloed returned student. All the Chinese answering the questionnaire think that most, if not all, the Western subjects of the curriculum should be taught in English. The report to the World's Missionary Conference says: "In considering the place of English in the schools to-day, it is to be remembered that there has been a strong demand for this subject on the part of Chinese students, and it has been believed by many that, unless the missionary schools supplied this demand, there would be a serious risk of losing many of those who would otherwise come to them..... Some of the strong men among China's rulers have been prepared for their position by such a course of study, and when a high official does not know English he finds it necessary to surround himself by those who have obtained it. There is no doubt that schools represented by the Anglo-Chinese colleges have been enabled to draw much larger numbers of students than they would otherwise have gained." This is probably as true to-day as it was in 1910. In the end, however, efficiency must win patronage and popularity. Shantung University has to-day the largest enrollment in the college department of any mission school in China, and Chinese is the medium of instruction.

In the second place it is far easier for Americans and Englishmen to use their own mother tongue as the medium for their work. We can follow the curricula worked out by

Western educators. We can pattern our schools much after those in which we received our degrees. We can follow their systems of classification, recording, discipline, and even the methods of teaching by which we were taught. We can easily compare the standards of our schools with those and estimate the comparative values of our degrees. The problem of textbooks becomes a relatively simple one: we have a large variety to choose from and we select the ones which most nearly meet our needs. With a faculty, most of whom are of his own race, language, customs, training, and habits of thought, the president can get along relatively easily. We are simply conducting in China the same kind of a school that we have been accustomed to all our lives, and the only difficulty is in making the Chinese see that our way is the correct way. Those who simply will not see it need not come.

On the other hand, if we use Chinese as the medium of instruction we at once meet great difficulties. In the first place, we are stemming the tide of popular favor and can only win out by proving our efficiency in producing men of power, of intellectual ability, of character. Shantung University and Tungchow College are sending their men throughout Mandarin-speaking China and they are proving themselves leaders in Christian life and thought. It has taken many years, however, for these institutions to win the confidence of the Chinese.

In the second place, it is very difficult to secure an executive to stand at the head of such an institution who has the qualifications necessary. First, he must have a thorough grasp of the Chinese language. In dealing with the Chinese faculty he must, when necessary, be able to treat with them directly, thus avoiding the feeling that is sure to arise when the Chinese proctor must always stand between the administrator and the faculty. He must be able, when occasion demands it, to deal personally with the complaints and misunderstandings of the students. In his relationships also with parents, gentry, and officials, he will meet endless embarrassments if he cannot approach them on their own ground, in their own language. Without this mastery of the language it is impossible to understand the customs, traditions, and habits of thought of the Chinese; impossible to sympathize with their difficulties, to see things from their standpoint—in other words to be tactful with them. This is absolutely essential if the school is to run successfully with a large Chinese faculty under foreign ad-

ministration. Second, the president of such an institution must be a specially trained educator. He will have to blaze a trail in the education of China. He must be able to apply the latest results of educational philosophy to the present needs of China. He must invent a new system to meet new needs. He must develop new methods of teaching, prepare new text-books, train new teachers, foreign and Chinese. As a pioneer, he must develop by his own experience the policy of the educational system of China. Such requirements surely call for a rare man.

II. This brings us to our second division, the place of English from the standpoint of educational efficiency. The using of English as the medium of instruction is undoubtedly the best preparation for study abroad. The student's ear has been trained and he can understand practically all that is said to him by the time he has completed his college course. He has a good grasp of technical terms and can read ordinary text-books and most reference books fairly readily. The field of knowledge covered, the facts organized and ready for use, are probably rather limited. The tools are at hand, of high grade, and well sharpened, but the young graduate has not yet learned their use. He now needs the help of the master workman. The latter part, if not the whole of a college course abroad, will now prepare him for high efficiency in his home land.

But for the vast majority the dream of going abroad remains only a dream. What does his education mean to him? He can converse, for a little while, easily with foreigners; there are a number of subordinate positions open to him; but there is something gone somewhere. He seems weak, lacking in ideas, does not command the confidence of those about him; he does not care about the common people and they do not care for him; he is out of sympathy with them. He has spent his time studying foreign books, learning foreign terms, thinking foreign thoughts in the foreign way. He has been trained away from his own people. He is an intellectual Eurasian, neither a foreigner nor a Chinese. If he is to serve China he must get back to his own people and this takes years of study of his own language and the people who have made it. Few are able or willing to add these years of study to those already spent. Could not better results have been gained by different methods in less time with less waste of physical and mental energy?

In schools where Chinese is used as the medium, as it has been in the North, what is the result? In the first place, more subject matter has been covered. Where English is the medium in college at least two hours a day must be devoted to English grammar, composition, and reading in the middle school. Probably some supplementary work will also have to be done. Where English is not used in college only one hour a day need be given to English language and literature in the middle school and continued throughout the college course, in order to gain the proficiency necessary to read newspapers, magazines, ordinary books, and carry on an ordinary conversation. This leaves an hour a day or more for other subjects of the curriculum, and at the same time at the end of the college course the student has learned enough English to be able to use English texts in advanced work. A little time spent with a dictionary will give him the technical terms necessary and he has already a good foundation in subject matter and, above all, he has learned to think as he could not had he received all his education through the medium of a foreign language.

On this subject Mr. J. Leighton Stuart of the Nanking School of Theology says: "My conviction that theological study should, in the main, be given in Chinese, even where students have had some work in English, has been strengthened by experience. Reasoning from this experience I would say, that the subjects mentioned in Question I (Western History, Science, Philosophy, Mathematics, Sociology) would, if taught in Chinese, enable the average student to learn a great deal more of the subject. I have noticed that even with students who have taken quite a good deal of their college work in English, when they become really anxious to master the subject itself, they are entirely willing that this should be done through the medium of Chinese." Dr. W. M. Hayes of Shantung University who has written a number of text-books in Chinese on Mathematics and Astronomy, says, in reply to Question I, that all the subjects enumerated should be taught in Chinese for "even men with a fair knowledge of English acquire a better knowledge of the subject if taught in their own language."

In this connection the question arises, "Does the Chinese language lend itself to the proper teaching of these subjects?" A number of foreigners, but none of Chinese from whom an-

swers have been received, think that Chinese cannot be used as the medium of instruction "until there is a radical change in the Chinese written language and the method of writing." Rev. Chas. H. Corbett of Tungchow College says: "The Chinese language, though sometimes very inflexible, is often able to turn out a better term than we can coin in English. Usually as soon as the Chinese get a clear idea of what a word means, they can find a way to express it. In my limited observation the words that are difficult to translate into Chinese are those which in English have no clear meaning or are not apt." High grade work can be done in Chinese because it is being done.

In the second place, facts acquired through Chinese are far more useful to a man in China than those acquired through English. It is hardly necessary to cite instances of the halting, blundering way Chinese educated in some of our Anglo-Chinese schools deliver addresses or even carry on ordinary conversation in Chinese on scientific or other Western topics. They speak quite readily in English but cannot express themselves in their own tongue. If their knowledge is of any value, it should be of value in China.

Again, studies taken up in Chinese are more thought-stimulating than those in English. One of the members of the faculty of the Hangchow College, the best student of Chinese among the foreigners, born in China, to whom Chinese is nearly as natural as his own mother tongue, incidentally told the writer that when he prepared his lesson in Geology for the class he had to translate the various points of the lesson into English in order to remember them. It is very exceptional for a man to have such a grasp of a foreign language that he is able to "think in it." One of the most valuable products of a good education, really the test of a good education, is a man's ability to *think*. When reciting in English the student's attention is focused on his manner of expression and on the pronunciation of the words he is using, not so much on the subject matter. When he listens to the professor lecture he is mentally trying to imitate him in choice of words, gesture, accent, inflection, and modulation of the voice. Imitation is his only solution to the problem of the acquisition of English, and imitate he does, from morning till night, month after month, and year after year for eight years! Is it a wonder that the man loses initiative? loses the power to think for him-

self? Should we look to these imitators, these followers, of the foreigner for leadership?

Using Chinese as the medium of instruction does not preclude the possibility of going abroad for further study. After a man has graduated from college and has had a few years' experience in work here; after he knows just what his own needs are and has studied privately, perhaps, along his chosen line in English as well as in Chinese, a year or two in America or England will be worth more than twice that length of time in his undergraduate days. Many young men when they go abroad are distracted by the multitude of attractive courses open to them in Western universities and many a fellow has lost his bearings and drifted, unable to decide what he wanted to do.

Chinese, then, as the medium of instruction, tends to greater efficiency in the amount of subject matter covered in a given time, in the value of the material after it is assimilated, in the effect of the work on the man's power to think and his preparation for leadership, and finally does not preclude the indisputable advantages of study abroad.

III. Let us now consider the relation of these two methods of instruction to the influence of mission schools on the government system of education. In the first place, by this method of education are mission schools training as large a number as they should for educational positions in the government system? As indicated above, when English is used further study abroad is almost indispensable to one who is to hold a position of responsibility and leadership. The proportion of college graduates who have the opportunity to go abroad from even the best of our institutions is small and of these it is a small proportion who came into positions of power and influence. Are schools efficient which turn out such a small proportion of highly efficient men? Are we doing our best for the educational system of China when we supply them this small company of trained men for work as administrators, or teachers, or translators?

As to the vast majority of the graduates for whom it is impossible to go abroad, what can they contribute to the government schools? A teacher in one of these schools in Hangchow said that they had tried these men and decided they did not want any more. They were neither fish nor fowl, neither foreigners nor Chinese. They knew English but

nothing else ! This is a sweeping condemnation but is there any truth in it ? These men, then, are not qualified for teachers, administrators, nor translators. What can they contribute to the development of the government schools ? Our contribution in men, then, consists of the comparatively insignificant number of thoroughly trained returned students and a much larger number of men who can teach little more than the English language.

In the second place, are we helping to solve problems of educational theory which will be of value to the Board of Education ? English can never be the medium of education for the masses of China. Foreigners can never be employed to any extent as teachers even in the higher schools. Some schools will need a few but they will be displaced as soon as possible by Chinese, as is being done in Japan. Are we establishing standards of education for the average man ? Are we studying the educational needs of the masses ? Are we preparing any text-books which can be used in schools generally ? Are we furnishing models of educational institutions for China or simply imparting what Anglo-Saxon tradition has handed down to us in America and England ?

Thus the schools which use English as the medium of instruction contribute to the solution of the educational problems of China only a very small proportion of their graduates who become administrators, teachers, or translators, and here and there one or two who are preparing original text-books. Is this efficiency ?

What do the schools, on the other hand, which use Chinese as the medium of instruction contribute to the solution of this great problem ? They are the laboratories where experiments are tried on a small scale. They are the models for all the schools of the nation. Here the common people as well as the Board of Education are given practical demonstrations of the application of the latest principles of education to the needs of China. Mission schools should help to frame the educational policy of China instead of depending on the Board of Education for direction.

In defense of English as the medium, many say that Chinese terminology is not fixed ; it is not current. Terminology cannot be current until it is used. The Board of Education cannot make one system of terminology current by its simple fiat. The terminology which is the simplest, the most accurate, the most scientific is the one which will be

generally accepted. Let mission schools work together on this problem and they will do a great deal towards solving it. It is not impossible; it is not hopeless. It is an important and fascinating task. But we cannot approach it unless we use Chinese ourselves in our class-rooms.

Again we say that there are no proper texts in Chinese and so we must use English. Are texts especially prepared for students in New York City adapted to Chinese students in Canton? In America texts used in country schools are different from those used in city schools; those used in the East are different from those used in the West. In America, pupils with different environment and different home training need to be taught differently. Are any of these texts adapted to Chinese students? If we use English texts they should be especially prepared for Chinese students. Since we must prepare books in either case is it not much better to prepare those which will be of value to the whole nation, books which the Chinese teachers themselves will use?

When we are teaching in Chinese we are giving our students a demonstration of the way they are to teach when they become teachers themselves. In teaching in English we have to speak abnormally slowly and must often repeat to be sure that the students catch the thought. We underscore important words for them in the texts, select sentences and paragraphs to be memorized, dictate definitions, etc., which may be unavoidable when using a foreign medium, but is a weakness otherwise. We cannot thus demonstrate teaching methods to students who later are to use the native language in their work. It is seldom that a person can write or translate a good text-book who has never taught the subject himself. Our best American text-books have been written by teachers who have used the book before publishing it. In China to-day, the best text-books will not be produced by men sitting in their offices in Shanghai, well-trained though they may have been. True, the results of the work of some of these men are remarkably fine. The texts must be produced by the men who are wrestling with the problems in the laboratories and in the classrooms, the expert and successful educators. Our mission schools must produce such men, if we are to contribute our best to China.

Finally, by teaching in Chinese, we create a respect for the national language, while we do the opposite when we use

English. Rev. W. D. Noyes, Principal of the Fati Middle School, Canton, says, "Loyalty to China and things Chinese includes their classics. Too often Chinese boys, when they get a little English, are inclined to despise their own country. We must build on the past. Our work, as I see it, is to educate and transform China largely on their own grounds." How are we to make our students love their own language and strive for proficiency in it when we tell them that it is not adapted to the expression of modern thought?

In general, then, from the standpoint of the influence mission schools have on the government system, the use of Chinese as the medium is the more efficient, for, (1) by that method we produce a larger number of trained teachers and administrators; (2) we are helping to solve the educational problems of China by conducting model schools, by helping to fix terminology, by preparing texts especially adapted to meet China's needs; (3) by cultivating a respect for the national language.

IV. We have seen that our attitude on this question leads to important issues from the standpoint of administration, of educational efficiency, of our influence on the government schools. Let us consider, finally, its bearing on the Church of China. The mission schools to-day are the source to which the Church is looking for its leaders. The same arguments given above under the heading of educational efficiency apply here in even greater force. Our church leaders to-day complain that the schools are not furnishing the leaders they have expected them to. The mission school graduates are unwilling to take up work in lonely country towns where there is no one with whom they can share their Western knowledge and they have too little Chinese scholarship to enjoy association with the gentry. They have been educated away from their own people. Here and there a Dr. Li and Dr. Yang appear whom people claim are a product of this education in English, but the case of Mr. Ding Li Mei proves that the power of the Spirit does not depend upon a knowledge of English at all, though this may be of great value.

The one factor in any school, and in a mission school even more so, which counts most for moral and religious ideals, is the personal influence of the teachers. Whether English or Chinese is used as the medium greatly affects this influence of both foreigners and Chinese. Foreigners find it difficult to

come into personal touch with their students when they cannot speak Chinese readily, and this is usually the case where only English is used in their classrooms. Usually they are not allowed time for language study. Many of the replies to the questionnaire are very strong on this subject. Mr. David Z. T. Yui of the National Committee of the Y. M. C. A. says: "It is exceedingly difficult to say just how much time the foreign members of the faculty should be required to devote to the study of Chinese. Many things enter into our consideration. However, I can safely generalize that the more Chinese language they have the better teachers they will be for the Chinese students. For instance, if in a class in philosophy they can quote Confucius and other Chinese philosophers, their lectures will be better appreciated." The report of Commission III quoted above says: "A man's mother tongue is that which reaches his heart and always offers the best approach to the deepest subjects." Furthermore, the foreigner who does not understand the language cannot understand the people, their traditions, their methods of thought, their view point toward life and its problems.

Aside from this greater sympathy necessary to strong spiritual influence, the aim in life of men who come out to teach in Chinese is different from those who come to teach in English. The former expect to make it a life work. They have come out, with few exceptions, as regularly appointed missionaries, to win China for Christ. They seek out every opportunity to influence the students with whom they come in touch. The latter usually include "short term men" some of whom have no intention of devoting their lives to the Chinese and have come out for the "experience." Others have the true missionary motive but are handicapped by their meagre knowledge of the language. The spiritual influence of these men must be very different.

Finally, the foreigner who speaks the language is on a different footing toward the student from the one who does not. Where English is the *summum bonum*, the foreigner who uses English naturally, freely, correctly, and elegantly becomes the boy's ideal. He idealizes the man because he idealizes the language he speaks. Before long we see on the campus duplicates of different members of the faculty—that peculiar shrug of the shoulders, carriage of the head, swing of the leg, inflection of the voice, etc.,—we have all seen it. The boy is trying to realize

his ideal. When, on the other hand, the teacher approaches the boy through Chinese, the boy probably has the advantage as far as the mere externalities of language and manners go. The teacher is appreciated now not for what he happened to be born to, but for what he himself really is. Such discrimination on the part of the student leads to a nobler type of manhood for the Church in China. As noted above, when we use English as the medium, we educate our students away from their own people; they are out of sympathy with them. This may account in a measure for the relatively small number of ministers which come from many of our schools. Few such men would be willing to take up work in a lonely country town where there is no one with whom they can share their Western knowledge, and they have too little Chinese scholarship to enjoy association with the gentry. Furthermore, few of these men will be able to produce literature for the masses with whom they are not in touch, should their Chinese scholarship be sufficient.

On the other hand some of these men have used their English in the study of the English Bible and devotional literature and have through this work brought great blessing into the lives of many Chinese Christians. Some have done much through translations into Chinese. Here and there we find a Chinese student from one of our schools who goes abroad to a theological seminary and returns to teach here. To such, very thorough training in the English language is essential.

The influence of the Chinese teachers is also different. The different attitude of the foreigners toward the language is reflected in the students. Their respect for the language leads normally to respect for the teachers of that language. The Chinese teachers of Western subjects, too, are valued at their true worth—character, ability, and devotion to their work. Their command of English has little to do with their position among the students. Being of the same race, with the same history, traditions, background, they are naturally nearer to the student and more likely to become his ideal than the foreigner who is so different from them. In this way generation by generation there will be formed a type of Chinese Christian character, a type with its natural traits modified not by being foreignized but by being Christianized and China will contribute her share to the ideals of Christendom.

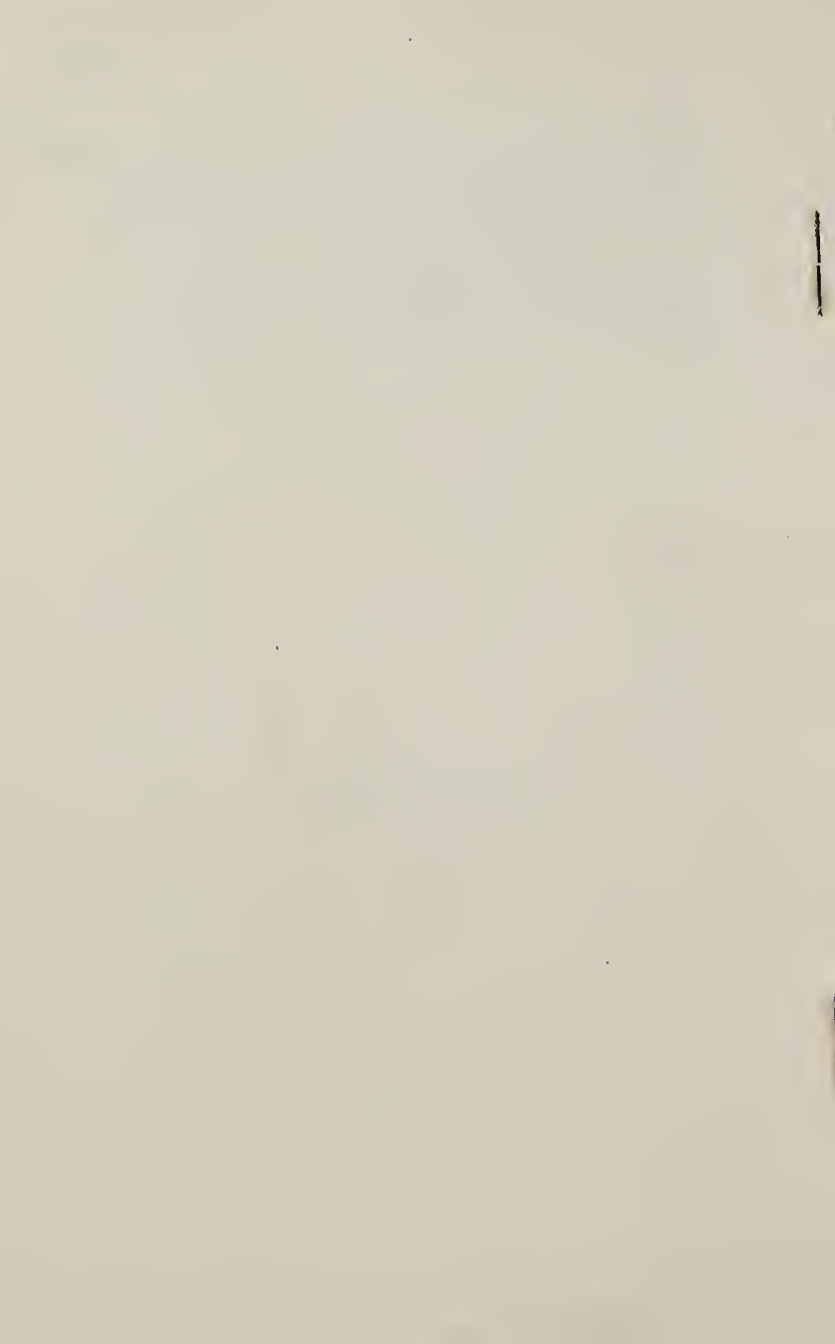
On the subject of religious instruction the findings of the Commission referred to above agree with the conclusions here arrived at. "There is also a general disposition to use Chinese for religious instruction. The association of religious teaching with Western language suggests an erroneous impression of its character, tends to relate it to the Western point of view and mode of expression, and is not helpful to the development of an indigenous Christianity."

In closing, the report says: "On the whole, it seems clear from the evidence at hand that for a long time to come the leaders of thought in China will need and demand easy access to the literature which a knowledge of English opens to them, and that the English language must always be taught in higher institutions of learning as French and German are taught in England and America. Some who are otherwise opposed to its use conceive that it is necessary for the present in the teaching of the physical sciences. The use of it in education may even for a time increase. Yet there is no possibility of English becoming the general medium of education in China. Much progress has already been made in the creation of a Chinese vocabulary of the Western sciences. As this progress is carried nearer to completion, and as the already large body of Chinese text-books on Western subjects grows in number and improves in quality, education will be more and more conducted in Chinese. In the meantime, difference of practice will doubtless continue, depending in part on local conditions, the specific aim of the school, and individual judgment."

In summing up the arguments given, our conclusions on the place of English in education in China are: It should be given in China much the same place given to all foreign languages in our Western schools; it should not, however, be used as the medium of instruction because of its inefficiency from four standpoints: (1) from that of administration the arguments for Chinese seem stronger if the rare executive can be found; (2) from that of educational efficiency, English is good for those who can go abroad to complete their education, but for the vast majority who cannot the results from Chinese are much more satisfactory; (3) from that of the influence of mission schools on the educational policy of China and the government schools, by using Chinese we can work hand in hand with the Board of Education and they can profit by the results of our experiments; by using English this would be

impossible ; (4) from that of the Chinese Church the religious influence of the school is much stronger because the foreign teachers are in close personal touch with the students, and the Chinese have more of the respect of the students and are the ideals the institution holds up before the students.

The millions of this great nation can be educated only through Chinese. They recognize this themselves. Let us join hands with the leaders of China's new educational movement and help them bring light and truth to the masses sitting in darkness.



MINUTES
OF THE
THIRD ANNUAL MEETING
OF THE
CHINA CONTINUATION COMMITTEE

Union Church Hall, Shanghai

April 30th--May 5th, 1915

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IN THE LECTURE HALL OF THE UNION CHURCH,
SHANGHAI, ON FRIDAY, APRIL 30, 1915.

Session 10 a.m.—12:15 p.m.

65. The Committee met. There were present: Rt. Rev. L. H. Roots, D.D., Chairman, D. E. Hoste, Esq., Rev. G. H. Bondfield, D.D., Chengting T. Wang, Esq., F. S. Brockman, Esq., Rev. E. W. Burt, M.A., Rev. R. E. Chambers, D.D., Ch'en Ch'uen-sheng, Esq., Rev. Cheung Chuk-ling, Rev. Chuang Chen-sheng, Rev. Ding Li-mei, Rev. G. Douglas, M.A., Rev. F. D. Gamewell, LL.D., Rev. J. C. Garritt, D.D., Rev. J. C. Gibson, D.D., Rev. J. A. O. Gotteberg, Rev. W. H. Grant, Rev. L. Hodous, Rev. Hwang Sui-ch'iang, Rev. O. L. Kilborn, M.D., Miss Margaret King, Rev. Ku Hao-ling, Prof. H. H. K'ung, M.A., Miss C. J. Lambert, Rev. Bishop W. S. Lewis, LL.D., Rev. Liu T'ien-teh, D. D. Main, Esq., F. R. C. S., F. R. C. P., Rev. D. MacGillivray, D.D., Rev. A. P. Parker, D.D., Miss Ruth Paxson, Ph. B., Rev. F. L. Hawks Pott, D.D., Rev. P. F. Price, D.D., Rt. Rev. H. McC. E. Price, M.A., Rev. F. Rawlinson, Miss H. L. Richardson, Rev. O. Schultze, Rev. Shen Wen-ch'ing, Rev. A. H. Smith, D.D., Miss Mary Stone, M.D., Rev. Tse Yen-lok, Rev. Tsok Kyin-dong, Wang Yuen-tei, Esq., Rev. A. L. Warnshuis, M.A., Rev. G. G. Warren, Rev. F. J. White, D.D., Zia Hong-lai, Esq., Rev. Ch'eng Ching-yi and Rev. E. C. Lobenstine.

By invitation of the Executive Committee Rev. John F. Goucher, LL.D., of the Edinburgh Continuation Committee, was also present.

66. The session was opened by a service of worship and prayer, led by Dr. J. Campbell Gibson.

Chairman's Address **67.** The Chairman addressed the Committee, reviewing the prominent features of missionary work throughout China during the past year, and referring to the relations of the Committee to the Missionary Boards and Societies which had become more clearly defined.

Letters of Apology **68.** Letters of apology were received from the following members of the Committee, who were unable to be present:—

Rev. Bishop J. W. Bashford, LL.D., Chang Po-ling, Esq., Rev. A. Berg, Rev. W. P. Chalfant, D.D., Rev. Ch'en Ch'in-ch'ing, T. Cochrane, Esq., M.B., C.M., R. J. Davidson, Esq., A. Ellerbek, Esq., M.D., Rev. Hu Lan-ting, Rev. Li Chung-tan, Rev. A. G. Shorrocks, Rev. C. J. Voskamp, and Wang Chin-ch'uen, Esq.

(Rev. R. A. Jaffray, Rev. Li Ch'ang-shui, and the Right Rev. G. D. Iliff, D. D., not present at this first session, were present during a part of the meeting. See Minutes, Nos. 82, 86, and 93).

Invited Guests 69. The Foreign Secretary reported that the Executive Committee had extended invitations to attend this meeting to Rev. John F. Goucher, LL.D., and to Rev. James H. Franklin, D.D., members of the Edinburgh Continuation Committee, and to the Executive Secretary of the China Medical Missionary Association.

Minutes of Executive 70. The Minutes of the Sixth and Seventh Meetings of the Executive Committee, as printed, were laid before the Committee, and the Minutes of the Eighth Meeting, held on April 29th, were read.

**Minutes Sec-
retaries, etc.** 71. On the recommendation of the Executive Committee the following appointments were made:

Minutes Secretaries:—

(Chinese Minutes) Rev. Shen Wen-ch'ing, Mr. Wang Yuen-tei.

(English Minutes) Rev. A. L. Warnshuis, Rev. G. Douglas.

Interpreters:—

From English into Chinese, Prof. H. H. K'ung and Mr. C. T. Wang.

From Chinese into English, Dr. J. C. Garritt, with permission to invite Dr. J. E. Williams to assist him.

Business Committee—Dr. D. Duncan Main, Dr. R. E. Chambers, Mr. C. T. Wang, Dr. J. C. Garritt, Dr. Mary Stone, Miss Margaret King, Rev. Hwang Sui-ch'ang, Dr. F. L. Hawks Pott, Dr. D. MacGillivray, Rev. Cheung Chuk-ling, Rev. A. L. Warnshuis.

Nominating Committee—Dr. O. L. Kilborn, Rev. L. Hodous, Mr. D. E. Hoste, Rev. O. Schultze, Mr. Chuang Chen-sheng, Rev. Ch'en Ch'uen-sheng, Miss Ruth Paxson, Rev. Ding Li-mei, Dr. F. D. Gamewell, Mr. F. S. Brockman.

Press Clerks: For the Foreign Daily Press, Rev. F. Rawlinson.

For the Chinese Religious Press, Rev. Ch'eng Ching-yi.

Time Keeper: Dr. F. J. White.

Sunday Service 72. The recommendation of the Executive Committee that a service of intercession be held on Sunday morning from nine to ten o'clock in the Union Church Lecture Hall was adopted.

National Evangelistic Secretary 73. *VOTED* that the action of the Executive Committee regarding the call of a National Evangelistic Secretary (Executive Committee Minutes, No. 99) be referred to the Business Committee.

Historical Outline 74. *VOTED* that the action of the Executive Committee regarding the preparation of an historical statement of missionary work in China, for presentation to the Board in Peking, which is preparing the history of the Ch'ing Dynasty, (Executive Committee Minutes, No. 100) be adopted, with the addition of Rev. Ch'eng Chin-yung to the committee of assessors for the Chinese translation.

The action of the Executive Committee is as follows:

VOTED it having been brought to the notice of the Secretaries of the China Continuation Committee that the above mentioned Board was desirous of having an outline of the history of missionary work in China and that the early preparation of such an outline was a matter of urgency, an emergency meeting of members of the China Continuation Committee residing in Shanghai was held, and the following resolutions were passed:—

1. That we recommend the China Continuation Committee to undertake the preparation of such an outline of the history of missionary work in China (not including the work of the Roman Catholic and Greek Church Missions) as may be suitable for the Board of Historians.
2. That this outline be prepared first of all in English and submitted in that form to a small company of assessors. When approved by the assessors it shall be turned into Chinese.
3. That Rev. D. MacGillivray D. D., be asked to prepare the outline in English and Rev. Arthur H. Smith, D. D., Rev. George Douglas, M.A., and the Rt. Rev. F. K. Graves, D.D., to act as assessors.
4. That Mr. Zia Hong-lai be asked to prepare a Chinese translation of the outline, and that Messrs. Ch'en Ch'uen-sheng, Fan Tsi-mei, Hwang Chih-chi and Rev. Y. Y. Tsu, Ph. D., be invited to act as assessors for the Chinese translation.
5. That Dr. MacGillivray be invited to act as Convener for both companies of assessors and to see that, so soon as the statement is ready, it be forwarded to the Board in Peking.
6. That, should it be necessary for either body of assessors to appeal for further guidance on any detail, the Chairman be authorized to decide the matter.

VOTED that the action of the Emergency Meeting be approved and the resolutions be recommended to the China Continuation Committee for acceptance.

75. The Secretary presented an invitation from Judge and Mrs. Charles S. Lobingier for tea on Saturday afternoon. After obtaining an expression of the wishes of the members of the Committee it was voted to refer this invitation to the Business Committee.

Invitation
from Judge
Lobingier

The session was closed with prayer led by Dr. A. H. Smith.

Afternoon Session 2—5: 15 p. m.

The session was opened with the singing of the hymn—"Ye Christian Heralds, Go proclaim," and by prayer led by Dr. F. J. White.

76. The Business Committee reported that it had replied to Judge and Mrs. Lobingier, expressing appreciation of the invitation received, and sincere regret that on account of the pressure of business, for which the members of the Committee have come from great distances and at great expenditure of time, the China Continuation Committee is compelled to decline this privilege.

Invitation
from Judge
Lobingier

**Report of
Forward
Evangelistic
Committee**

77. Bishop Price, as Chairman, presented the Report of the Special Committee on a Forward Evangelistic Movement. Mr. Warnshuis reported on the Province-wide Movement in Fnkien.

VOTED that this Committee adopt the report of the Special Committee on a Forward Evangelistic Movement and commend the findings in Section IV to the earnest consideration of the Churches and Missions in China, and also to the Home Boards, with a view to the setting apart of Missionaries for the special service demanded by the present Evangelistic opportunity.

VOTED that this Committee adopt the recommendations of the Special Committee, outlining its program of work for the ensuing year:

a. To keep before the Church the urgency of the existing opportunity for a Forward Evangelistic Movement among all classes, which would seem to be limited only by the vigour of the spiritual life and the preparedness of the working forces of the Church.

b. To promote, by such means as may lie within the power of this Committee the movement for more thorough Bible study and teaching both for Christians and enquirers.

c. To be ready to serve the Church in China, (1) as an agency in supplying information concerning available evangelists in China or from abroad; (2) and in endeavouring to find and secure, through the Executive Committee of the China Continuation Committee, such evangelists for special service as may be called for. This Forward Evangelistic Movement Committee, however, do not undertake to provide the necessary finances for the salaries and other expenses connected with the service of such workers.

d. To give such assistance as is within this Committee's power in the carrying on of special evangelistic work in such cities or provinces as desire this assistance, and as meet the conditions which this Committee believe to be necessary for the success of such campaigns.

e. To study and suggest how the evangelistic experience of the past two years can be adapted to the needs of the smaller cities and towns, and to assist, as far as possible, such places as may desire help of this kind.

f. To undertake to find out what suitable literature for evangelistic purposes is already available, to take steps to secure the preparation of such books as are urgently needed, and to help in making known the methods that have been found most successful in getting such books circulated and read.

VOTED that the Committee also express the earnest hope that Mr. Sherwood Eddy may revisit China this year, and, in the event that he finds it possible to do so, that this Committee co-operate with him in special work in a few cities, especially along these lines: (a) For the

deepening of the spiritual life and the training of Christians in Bible Class teaching and personal work. (b) For securing Christian decisions amongst those who have already studied in Bible Classes and amongst other known enquirers. (c) For students in Christian Colleges.

The Committee feel it to be most important that Mr. Eddy, if he comes, should give from five to seven days to each city which he visits.

78. VOTED to instruct the Business Committee to designate an hour on another day in which to complete the discussion of this report.

The session was closed with prayer led by Bishop Lewis.

Saturday, May 1, 1915.

Session 9 a. m.—12: 15 p. m.

The Session was opened by the singing of the hymn—"All Hail the Power of Jesus' Name," and by prayer led by Rev. Ding Li-mei.

Minutes **79.** The Minutes of the Friday morning session were read and adopted.

Time Limits for Speakers **80.** On the recommendation of the Business Committee, it was:

VOTED that the Chairmen of Committees have twenty minutes for the presentation of their reports, including translation, and that speakers discussing the report be limited to three minutes, the translation to follow the speech.

Report of Committee on Literature **81.** Dr. R. E. Chambers, as Chairman, presented the report of the Special Committee on Christian Literature.

VOTED that the Secretaries of the China Continuation Committee be requested to arrange for the preparation of an annotated and indexed catalogue of existing publications which can be used in connection with evangelistic meetings, indicating with reference to each particular book or tract:

- a. Its literary style, whether suitable for scholars, the common people, etc.
- b. The type of enquirer to which it is specially adapted.
- c. Its method of treatment and summary of contents.
- d. Place of publication, price, etc.

VOTED that the China Continuation Committee request the Christian Literature Society to release the Rev. W. Hopkyn Rees, D. D., from his regular work for a sufficient time to enable him to visit some of the leading centers of Christian work in China, in order to acquaint missionaries and Christian leaders with existing Christian Literature, to urge upon them the importance of making larger use thereof, and to find out from them what are the needs along the lines which they feel to be most urgent.

That the Chinese Secretary of the China Continuation Committee, so far as his other work will allow, be associated with Dr. Rees in this work, more especially for the purpose of obtaining the views of the leading Chinese on this vital matter and collecting all possible relevant information.

That the China Continuation Committee include in its budget the sum of \$300.00 to pay the expense of this special visitation work. Much more can be accomplished if several organizations, or the Publishers' Association, will arrange to have a business man accompany Dr. Rees and Mr. Ch'eng for the purpose of displaying the available literature and taking orders for the same.

VOTED that the China Continuation Committee have heard with much pleasure that eight organizations engaged in the production and circulation of Christian Literature have approved of joining the proposed Publishers' Association of China, and also of the organization of the Mission Book Company and the Canton Christian Book Store, and trust that these agencies may do much to promote efficiency in the publication and distribution of Christian Literature, which sustains such vital relations to all mission work.

Arrival of Mr. 82. Rev. R. A. Jaffray, unavoidably delayed, took his seat Jaffray in the Committee.

The period of intercession was led by Rev. Ku Hao-ling.

Address by Dr. 83. Rev. John F. Goucher, LL.D. addressed the Committee Goucher regarding the spirit and work of the Edinburgh Continuation Committee. The Chairman expressed the Committee's appreciation of Dr. Goucher's presence, and the hope and prayer that the spirit of unity and prayer, which he spoke of as characterising more and more, from year to year, the Edinburgh Continuation Committee, might become increasingly characteristic also of the China Continuation Committee.

84. VOTED to instruct the Secretaries to prepare a Prayer Prayer Card. Card. similar to that in use by the members of the Edinburgh Continuation Committee.

Report of Committee on 85. Rev. E. W. Burt, as Chairman, presented the report of Theological Education the Special Committee on Theological Education.

The session was closed with prayer led by Rev. J. A. O. Gotteberg.

Afternoon Session 2—5: 15 p. m.

The session was opened by the singing of the hymn—"Ye Servants of the Lord, Each in your office wait", and by prayer led by Rev. Shen Wen-ch'ing.

Arrival of Rev. 86. Rev. Li Ch'ang-shui, unavoidably delayed, took his seat Li Ch'ang-shui in the Committee.

Report of Nominating Committee 87. Dr. O. L. Kilborn, as Chairman, presented a partial report of the Nominating Committee. On recommendation of this Committee the following Chairmen of Special Committees were appointed:

Forward Evangelistic Movement—Rt. Rev. H. McC. E. Price, M. A.

Business and Administrative Efficiency—F. S. Brockman, Esq., Chairman,
Rev. O. L. Kilborn, M.D., Vice-Chairman

Theological Education—Rev. E. W. Burt, M. A.

Social Application of Christianity—C. T. Wang, Esq., Chairman,
R. J. Davidson, Esq., Vice-Chairman

Christian Literature—Rev. R. E. Chambers, D. D. (See Minute No. 132)

Sunday School and Bible Study—Rev. A. P. Parker, D. D.

Training of Missionaries—Rev. Frank Rawlinson.

Survey and Occupation—Rt. Rev. L. H. Roots, D. D.

Report of Committee on Theological Education 88. The Committee resumed the discussion of the report on Theological Education.

VOTED that the China Continuation Committee instruct the Special Committee on Theological Education to appoint a small Sub-Committee, which should, upon the basis of the list of theological books already reported, determine what are the most urgent and important needs and make definite suggestions as to filling them, naming subjects and possible authors or editors.

VOTED that the Special Committee be instructed to take steps to make a careful survey of the actual situation in each province or language area with reference to the number and grade of theological schools.

VOTED that the China Continuation Committee approve generally the report presented by the Committee, and with reference to Section IV, 'Proposed Advanced Grade School,' receive it with sympathy and recommit it for further consideration and future report.

Report of Committee on Term for Baptism 89. Dr. G. H. Bondfield, as Chairman of the Sub-Committee of the Special Committee on the Chinese Church, presented the report on the translation of the term for "Baptism."

Report of Committee on Social Application of Christianity 90. Mr. C. T. Wang, as Chairman, presented the Report of the Special Committee on the Social Application of Christianity.
VOTED to adopt the following recommendations and findings of the Committee:

1. That the objective of Social Service work be defined as follows:

a. To emphasize the importance of the Christian life of every Christian finding expression in some form of disinterested service, and to suggest lines of such service which are proving successful in China.

b. To establish a point of contact with classes of people as yet unreached by the Church, by actually co-operating with members of these classes in forms of work that are of mutual interest.

2. That the new Committee on the Social Application of Christianity be instructed:

a. To carry forward the lines of work which this Committee have outlined.

b. To prepare a Hand Book in Chinese and in English (separate editions), embodying the material already collected by a Sub-Committee of this year's Committee, suggesting methods of work.

c. To request the Shanghai Baptist College to allow Mr. D. H. Kulp, Jr., to give one day a week to serve on this Committee as an Executive Secretary in an honorary capacity; and in case the services of Mr. Kulp are not available to seek similar help elsewhere.

3. Promoting the study of Social Problems.

a. The impact of the Christian civilization of the West upon the non-Christian civilization of the East has occasioned a number of vital and fundamental social problems such as those connected with marriage, the relation of capital and labor, of rural and urban populations, and others. These should receive our prompt and careful study, that the best in both civilizations may be preserved and conditions and relations be re-adjusted. This Committee believe, therefore, that it is extremely desirable to promote the study of social theory and practice in mission schools, colleges and seminaries, and to foster the establishment of an institution, preferably in connection with some existing educational institution, for research and for the training of men for social service work.

b. We urge that the subject of the social application of Christianity be given large consideration in the summer conferences of missionaries, of ministers, of church workers, and of students. It is recognized that social service provides, both for mature Christians and for enquirers, who are enrolled in Bible Classes, one of the best means of expressing the Christian life.

c. We also recommend that religious papers and magazines be requested to devote more space to social themes. A full page could profitably be set aside as a Social Service Section or Department in many of our religious publications.

By thus making frequent references to social conditions and needs, we shall be fostering a social consciousness of the need of social change and re-adjustment which will make for the welfare and the betterment of society.

4. Co-operation of Other Committees and Agencies.

a. We request that the Committee of Survey and Statistics include in their city surveys a study of the social as well as of the religious forces and institutions.

b. We note with appreciation the valuable work done by the Young Men's Christian Associations and the Young Women's Christian Associations in conjunction with other agencies in promoting and helping to organize social service work in the various cities. We recommend that they give special attention to this line of Christian activity and that more workers be assigned to it.

c. We recommend that the Lecture Department of the National Committee of the Young Men's Christian Associations of China be requested to prepare more special lecture outlines, lantern slides and exhibits on health, child welfare and other forms of social service; to increase its lantern slide exchange so as to be available in a larger number of centers; and to promote the use of those lecture outlines, slides and exhibits in a nation-wide program; and that other organizations be requested to undertake similar work.

5. Recommendations to those about to engage in Social Service Work.

a. As to order of procedure.

(1.) To study the field to find out which form or forms of social service are especially needed in that field and could be most effectively undertaken.

(2.) To become acquainted with the leaders of the people and to get them interested in these forms of work.

(3.) To combine the services of Christians and non-Christians, of Chinese and foreign residents, and to concentrate on one or two selected forms of work at one time.

b. Types of work recommended.

Inasmuch as the Social Application of Christianity is capable of including innumerable forms of service, we deem it advisable that for the present the work should be centered on a few simple forms which are most pressing in China today and which could be undertaken immediately. We, therefore, recommend that the following lines of work be undertaken during the next few years.

- (1.) Child Welfare.
 - (a) Work for babies (Changsha type).
 - (b) Work for children's playgrounds (Chuchow and Peking types).
- (2.) Popular education.
 - (a) Work for illiterate adults. Organization of classes for the teaching of the "Six Hundred Character" books.
 - (b) Public lectures, emphasizing the benefits of education.
 - (c) Work for the children, who cannot afford to go to the regular schools. Organization of "half-day schools" or "seasonal" schools for them.
- (3.) Public Health and Sanitation.
 - (a) Against small-pox.
 - (b) Against tuberculosis.
 - (c) Against flies, mosquitoes and rats.
- (4.) Community Welfare (Chuchow type).
 - (a) Road improvements, street cleaning and drainage.
 - (b) Planting of trees, etc.
- (5.) Survey of city conditions (Peking type), especially for students.

Dr. Bondfield's 91. VOTED that the Continuation Committee request the furlough Honorary Secretary during his visit at home, to represent the Committee as he may find opportunity, more especially in bringing our work into closer touch with the Edinburgh Continuation Committee and its Special Committees and with the Standing Committee of Board Secretaries, and that a copy of this resolution be sent to J.H. Oldham, Esq., M.A., Secretary of the Edinburgh Continuation Committee.

Special Season 92. The Business Committee suggested to the members of of prayer the Continuation Committee that they should, as each one finds possible, set apart as individuals or in small groups, an hour on Sunday afternoon for meditation and prayer concerning the work of the Continuation Committee.

The session was closed with prayer led by Dr. A. P. Parker.

Sunday, May 2, 1915.

The China Continuation Committee met at nine o'clock for a special service of intercession, led by Mr. D. E. Hoste.

Monday, May 3, 1915.

Session 9 a.m.—12:15 p.m.

The session was opened by the singing of the hymn—"In the Cross of Christ I glory," and by prayer led by Rev. Cheung Chuk-ling.

Arrival of Bishop Illiff 93. The Rt. Rev. G. D. Illiff, D. D., unavoidably delayed, took his seat in the Committee.

Arrival of Dr. R. C. Beebe 94. Rev. Robert C. Beebe, M. D., Executive Secretary of the China Medical Missionary Association, was present by invitation.

Minutes 95. The Minutes of the Friday afternoon and of the Saturday morning and afternoon sessions were read and adopted.

Rules regarding Reports 96. The Business Committee reported on the rules to govern the presentation and discussion of reports and the following recommendations were adopted.

VOTED that reports of Special Committees be accepted as presented to the Committee; but that the China Continuation Committee be responsible only for those resolutions which are passed by them.

VOTED that recommendations to be brought before the Committee shall first be handed to the Business Committee.

VOTED that the Chairman appoint an Editorial Committee of three.

VOTED that all questions of the verbal construction of resolutions etc., which in the judgment of the Chairman can be better adjusted by the Editorial Committee, shall be at once referred to that Committee without any motion.

VOTED that any and all questions of detail which are likely to involve explanation and needlessly occupy the time of the Committee as a whole may, at the discretion of the Chairman, be referred to the Business Committee without any motion.

Editorial Committee 97. The Chairman appointed the following Editorial Committee:

Dr. A. H. Smith, Dr. J. C. Garritt, Rev. Ch'eng Ching-yi.

Translation of Reports 98. With reference to the written Chinese translation of reports, it was:

VOTED that we proceed with these reports as they have now been translated, provided that the recommendations in each case be translated.

Report of Committee on Training of Missionaries 99. Rev. F. Rawlinson, as Chairman, presented the report of the Special Committee on the Training of Missionaries.

After discussion, the report was referred to the Business Committee to appoint a time for its further consideration.

The period of intercession was led by Rev. Li Ch'ang-shui.

**Report of
Forward
Evangelistic
Committee**

100. The Committee resumed the discussion of the Report on a Forward Evangelistic Movement.

The following resolutions were adopted:

VOTED that this Committee voice their devout thankfulness to God for the marvelous opportunities which He has opened before the Church in China, opportunities which are growing more and more widespread. Wherever united evangelistic effort has been made during the past year, the same readiness to hear the Gospel message has been apparent. Thus far we have touched only the edges of the opportunity. A task of such great proportions and so full of promise calls with increasing urgency to the Christian forces of China to move forward unitedly with renewed faith and consecration.

VOTED that the Committee re-affirm their conviction, greatly strengthened by the experience of the past year that the appointment of a National Evangelistic Secretary is of paramount importance for the successful development of the Forward Evangelistic Movement.

The session was closed with prayer led by Dr. J. Campbell Gibson.

Afternoon Session 2-5:15 p.m.

The meeting was opened by the singing of the hymn—"A Charge to Keep I Have," and by prayer led by Rev. W. H. Grant.

**Report of
Forward
Evangelistic
Committee**

101. The Committee resumed the consideration of the report of the Forward Evangelistic Movement.

VOTED that this Committee desire to call the attention of all Committees which are organizing evangelistic efforts for women and for girl students in China to the fact that the Forward Evangelistic Movement Committee are anxious to serve them to the utmost of their ability, and that upon the request of the China Continuation Committee, the National Committee of the Young Women's Christian Association has set apart an experienced worker to give a part of her time to this end. The Committee recommend that local Committees for evangelistic efforts which desire such co-operation should apply to the Forward Evangelistic Movement Committee at the office of the China Continuation Committee, Shanghai.

**National
Evangelistic
Secretary**

102. The Business Committee reported regarding the call of a National Evangelistic Secretary.

VOTED that having carefully considered the whole matter of the call to the Mission Board of the Reformed Church in America for the services of Rev. A. L. Warnshuis as National Evangelistic Secretary, and the reply of the Board, the Continuation Committee authorize the Chairman and

Secretary to forward as from the Committee the letter prepared by the Executive Committee, and adopt as its own action the Minute thereon.

The Minute is as follows:

A letter from Rev. W. I. Chamberlain, Ph.D., Secretary of the Board of Foreign Missions of the Reformed Church in America, was read, containing the following action of the Board:

RESOLVED that we reaffirm the action taken by the Executive Committee on September 16, 1914, and subsequently adopted by the Board and later by the Mission as expressing its own mind;

RESOLVED that the Board, while recognizing the great importance of the call extended to Rev. A. L. Warnshuis by the China Continuation Committee, and that the final decision must ultimately rest with him, express at the same time their strong desire that Mr. Warnshuis remain with the Amoy Mission, their conviction that his remaining will be wise and right in view of the large service which he is rendering to the Mission and of its present depleted condition, and their earnest and unanimous request that he decline the call to leave the Mission at least at this present time.

The letter was carefully considered by the Committee, and after full discussion it was agreed to send the following reply:

Dear Dr. Chamberlain:

Your letter of March 22nd addressed to the Rev. E. C. Lobenstine, conveying the opinion of your Board on the proposal of the China Continuation Committee that the Rev. A. L. Warnshuis be lent by your Board to fill the position of National Evangelistic Secretary, has received the careful consideration of the Executive Committee of the China Continuation Committee.

On behalf of the Executive Committee we wish now to inform you that we bow to the opinion contained in your letter. In doing so, we think it right to explain that this conclusion is due not to any change in our view of the desirability of Rev. A. L. Warnshuis taking up the work in question, or to any diminished sense of the need and importance of that work being pushed forward at the present time. On the contrary, so far as we can judge, we feel more strongly than ever that existing conditions in this country furnish at once a vast opportunity and a paramount call for prompt and effective action. After earnest consideration and careful search, we still feel, and with stronger conviction than before, that Mr. Warnshuis is the man in the field pre-eminent-ly fitted for this work.

It is our desire and intention, however, in all matters affecting the Home Boards and their relationships with their missionaries, scrupulously to respect the constitutional position of the former, and to defer to their opinion in regard to such matters.

We note that in the view of your Board, the final decision on the question of Mr. A. L. Warnshuis' appointment should rest with himself. We feel that, in the light of all the circumstances, it will be better that this view be communicated to Mr. Warnshuis by your Board together with the contents of this letter. We shall be glad to hear from you when you have received Mr. Warnshuis' reply. We are not communicating with Mr. Warnshuis beyond informing him that we have asked you to acquaint him with the contents of this letter.

We remain, in behalf of the Executive Committee,

Yours very sincerely,

L. H. ROOTS, *Chairman.*

E. C. LOBENSTINE, *Secretary.*

(Ex. Com. Minutes, 8th Meeting, No. 99.)

Report of Committee on Training of Missionaries 103. The Committee resumed the discussion of the report on the Training of Missionaries.

VOTED that the China Continuation Committee receive and publish for general information the report of this Committee.

VOTED that the recommendations of the Committee be referred to the following Sub-Committee to be reported at a later session, viz., Mr. Rawlinson, Mr. Hoste, and Mr. Warren.

China Medical Missionary Association 104. Dr. Robert C. Beebe, as Executive Secretary, presented a report in behalf of the China Medical Missionary Association.

The Chairman expressed satisfaction and thanks for the report.

Report of Committee on Survey and Statistics 105. The Chairman, Bishop Roots, invited Dr. Gibson to take the chair, and then as Chairman of the Special Committee, presented the report of the Committee on Survey and Statistics. Mr. Lobenstine explained the section on the Distribution of Missionaries. Mr. Douglas the section on Mission Methods, and Mr. Warnshuis the section on Self-Support. After an intermission for tea, Dr. Smith was invited to take the chair.

VOTED that the outstanding needs mentioned in the Report of the Sub-Committee on Unoccupied Regions be communicated to the Edinburgh Continuation Committee, with the request that they bring those needs to the attention of those Societies which in their judgment may be able to meet them.

VOTED that the collecting of statistics be hereafter left in the hands of the office staff, especially of the Statistical Secretary; but that conclusions based on the statistics shall not be published in the name of China Continuation Committee until they have been approved by the Committee or the Executive.

VOTED that a new Special Committee be appointed to be called the Special Committee on Survey and Occupation, whose duties shall be to continue investigations along the general lines followed by the Committee during the past year.

Report of Committee on Training of Missionaries 106. Mr. Hoste, as Chairman of the Sub-Committee on the recommendations of the Special Committee on the Training of Missionaries, presented the following resolutions which were adopted:

VOTED that a letter be addressed by the Chairman and Secretaries of the China Continuation Committee to the Annual Conferences of Board Secretaries in Europe and America representing the need of the existing Training Schools for missionaries being provided as soon as possible with hostels and class rooms for the students. In the event of this being impracticable for all the centers mentioned in the report, it is suggested that this be done first in the case of the institutions at Peking and Nanking.

The said letter should also recommend that the Home Boards make it a rule that for districts where the Mandarin language is used, new workers should, if possible, study at one or other of the existing schools for an academic year; it being clearly understood that the students accept the oversight of the Principal and are prepared to carry out the regulations of the Training School.

VOTED that the China Continuation Committee, without accepting responsibility for all the details in the report, place on record their sense of its high value as a guide and basis of action in carrying on and developing the work of Training Schools for Missionaries. The Committee further commend it to the careful study of all interested in this important subject.

Committee on Publicity 107. On recommendation of the Business Committee, the following were appointed as a Sub-Committee on Publicity, to report at this meeting:

Mr. Rawlinson, Mr. Brockman, Mr. Lobenstine, Mr. C. T. Wang, Dr. Smith, Dr. MacGillivray, Mr. Ch'eng Ching-yi.

Committee on Intercession 108. The following were appointed to report on "How to Promote Intercession?"

Mr. Hoste, Miss Paxson, Rev. Ding Li-mei

The session adjourned to attend the weekly missionary prayer meeting.

Tuesday, May 4, 1913.

Session 9 a.m.—12:15 p.m.

The session was opened by the singing of the hymn—"Soldiers of Christ, arise" and by prayer led by Rev. R. A. Jaffray.

Minutes 109. The Minutes of Monday's sessions were read and approved.

Report from Educational Association 110. Dr. F. D. Gamewell, as Executive Secretary of the Educational Association, presented a report in behalf of the Advisory Council.

VOTED that the China Continuation Committee receive the report and assure the Educational Association of their hearty co-operation in carrying out the general program of the Association.

VOTED that the China Continuation Committee instruct the Executive Committee to co-operate with the Advisory Council in arranging for the careful study of the higher institutions of learning in China by a commission of experts, and nominate Dr. Gamewell to act with such a commission; also that Chinese representation on the commission be arranged for, with special reference to emphasis on Chinese learning.

VOTED that the China Continuation Committee re-affirm their approval of the constructive program on elementary education, already adopted last year.

VOTED that this Committee strongly urge those in charge of Primary and Middle Schools to use every effort towards fostering a spirit of Christian service amongst the students under their care.

The period of intercession was led by Rev. Lewis Hodous.

Foochow University **111.** The Business Committee reported the receipt of a letter from the Preliminary Committee of the Foochow University, asking for a definition of the policy regarding the development of Universities in China, which was adopted by the National Conference, 1913.

VOTED that the China Continuation Committee instruct the Secretary to reply to this letter and to say that this Committee, whilst recognizing the desirability of a clearer and more accurate definition of policy for the development of higher Christian educational institutions in all China, find themselves still without sufficient authoritative information upon which to base such a definition. However, they gladly accept the suggestion of an educational survey by a special Commission and at this meeting have voted to instruct the Executive Committee to co-operate with the Advisory Council of the Educational Association in arranging for such a Commission.

Report of Committee on the Chinese Church **112.** Dr. J. C. Gibson, as Chairman, presented the report of the Special Committee on the Chinese Church and Church Unity.

VOTED that we thankfully recognize that reports from various centers at which united evangelistic missions and united meetings for devotion and scripture study have been held, have been most helpful in enabling both Chinese Christians and missionaries, who have taken part in them, to realize and manifest their unity in Christ Jesus. The Committee hope that such missions and meetings will be planned for in greater numbers in the future, and will be utilized by those concerned for the deepening of the Spirit of Unity, and in this hope we do not for the present suggest the organization of special conferences on Unity.

The session was closed with prayer led by Dr. J. Campbell Gibson.

Afternoon session 2—4 p.m.

The session was opened by the singing of the hymn—"Jesus Calls us o'er the tumult, Of our life's wild, restless sea," and by prayer led by Rev. A. L. Warnshuis.

Report of Committee on the Chinese Church **113.** **VOTED** on the recommendation of a joint meeting of the Business Committee and the Special Committee on the Chinese Church and Church Unity, that the remaining sections of this Special Committee's Report be referred to this joint Committee with the addition of Rev. Ch'eng Ching-yi, Bishop G. D. Iliff, Mr. D. E. Hoste, and Rev. G. G. Warren and that they report at a later session.

**Report of
Committee on
the Sunday
School and
Bible Study**

114. Dr. A. P. Parker, as Chairman, presented the report of the Special Committee on the Sunday School and Bible Study.

VOTED that a Special Committee on the Sunday School and Bible Study be appointed by this meeting, on which shall be represented the China Sunday School Union, the Centenary Conference Committee on Bible Study, the Young Men's Christian Association, the Young Women's Christian Association, the Christian Endeavour Society, the Special Committee on a Forward Evangelistic Movement, and the Educational Association, which shall be a co-ordinating Committee, to develop and guide the general Bible Study work; to act as a bond among these several organizations and committees; to correlate and to avoid overlapping in their lines of work; to arrange for joint teaching conferences in important centers; and in general to act as a clearing house for these agencies.

VOTED that the Committee have heard with great interest that the China Sunday School Union is planning to promote an Adult Bible Class Department, and assure the Union of their hearty co-operation in meeting this special need of Bible Study in the Churches.

VOTED that the China Continuation Committee support the China Sunday School Union in appealing for larger financial appropriations, for the enlargement of its staff and equipment needed to advance this Adult Bible Class Department work.

VOTED that the China Continuation Committee call the attention of the Churches and Missions to the need of emphasizing the study of the Bible by the entire Christian constituency. That more attention be given to the training of suitable Bible teachers, both locally and by attendance at special conferences, and that such trained Chinese workers be set aside for special work on their return from said conferences.

VOTED that well qualified foreign workers should be set apart by the respective Mission Boards to work in co-operation with the inter-denominational agencies which are appointed for the advancement of Sunday School and Bible Study work in China.

VOTED that the Committee have also heard with great interest of the renewed invitation given to the Nanking School of Theology to undertake the work of Correspondence Courses in Bible Study, and recommend that the China Continuation Committee express themselves as emphasizing the great opportunity for such work.

With regard to certain questions referred to this Committee by the Executive of the China Continuation Committee (Ex. Com. Minutes, No. 69) namely: (a) a resolution from the West China Conference of the Methodist Episcopal Church; (b) a resolution regarding the financial

support of the China Sunday School Union; (c) a resolution regarding Bible Study in homes;

VOTED that inasmuch as there has not been time to make the necessary investigations, these matters be referred to the new Sunday School and Bible Study Committee, with instructions that they report their findings to the Executive of the China Continuation Committee.

Report of Committee on the Training of Missionaries **115.** Rev. F. Rawlinson, as Chairman, introduced the remaining recommendations of the Special Committee on the Training of Missionaries.

VOTED that the China Continuation Committee take steps to secure, as early as possible, some expert on Language Study to visit the Training Schools for Missionaries for the purpose of giving a series of lectures on the latest developments in language study.

VOTED that the China Continuation Committee appoint another Committee on the Training of Missionaries. Inasmuch as the Committee in the past year felt it best to concentrate its attention and efforts on the problem of language study, it would suggest that the incoming Committee might profitably concentrate on some other phases of the problem of the training of missionaries, and also that it should investigate how those engaged in the training of missionaries on the field can best keep in touch with and co-operate with the Boards of Missionary Preparation in Europe and America.

VOTED that the China Continuation Committee recommend that arrangements be made by the Training Schools for Missionaries for a series of lectures by experienced missionaries to be delivered at all the schools.

VOTED that in the opinion of the Continuation Committee there is need of a study of the various dialects by an expert phonetician. This matter is referred to the Executive with instructions to consider what steps can be taken to arrange for the visit of such an expert from Europe and with authority to arrange for his coming, if possible.

Report of Committee on Intercession **116.** Mr. D. E. Hoste, as Chairman, presented the report of the Sub-Committee for the Promotion of Intercession.

VOTED that we urge the appointment by the China Continuation Committee of a Committee for the Promotion of Intercession both in the Missionary body and the Chinese Church, by the adoption of well-considered and energetic measures for pressing the prime importance of this subject and stimulating the exercise of intercession. Amongst other points which might engage the attention of such a Committee we venture to suggest the following:

a. Schools of prayer, arranged in each station for the study of the teaching of the Holy Scriptures in regard to prayer.

b. The study of literature on prayer and the translation of such for use amongst the Chinese Christians.

c. Larger use of the columns of the *Chinese Recorder* and also of Chinese Christian papers in the promotion of intercession. Occasional articles in the *Chinese Recorder* and other papers dealing with the subject would do good.

d. Use might be made of Summer Conferences to present the subject of intercession.

e. In the case of the Chinese Church, national festivals should be made special occasions for united intercession.

f. A list of Chinese Churches throughout the country should be prepared in Chinese, and issued as a prayer card, each Church or group of Churches being prayed for on a particular day.

g. The promotion of the observance of the morning watch, both by Chinese and Missionaries.

Report of Nominating Committee 117. Dr. O. L. Kilborn, as Chairman of the Nominating Committee, presented the names of members to be elected to membership on the Committee. The report was received to be voted on the following day.

Adjournment 118. *VOTED* to adjourn at 4 o'clock to enable the Sub-Committees to complete their reports.

The session was closed with prayer led by Rev. G. G. Warren.

Wednesday, May 3, 1913.

Session 9 a.m.—12:15 p.m.

The session was opened by the singing of the hymn—"Saviour, sprinkle many nations" and by prayer led by Rev. Hwang Sui-ch'iang.

Minutes 119. The Minutes of Tuesday's sessions were read and approved.

Report of Committee on Efficiency 120. Mr. F. S. Brockman, as Chairman, presented the report of the Special Committee on Business and Administrative Efficiency.

VOTED that the Committee adopt the following findings regarding fundamental principles of missionary administration.

a. That the aim and scope of the Mission's work and its broad lines of policy should as far as possible be definitely settled and fully understood by both the Mission and the Board.

b. That a Mission, or the Missions of the Board, should at regular intervals take accurate account of resources in men, money and equipment; review the needs of the whole field; and map out a clear-cut program of work covering a definite period.

c. That as far as possible each person should give his time and energy to that form of effort which he is by natural ability and training best fitted to do.

d. That the Executive function should be so clearly defined and located that business can be carried on with despatch.

e. That methods of work where possible should be standardized.

f. That such records as are necessary to afford reliable data for marking progress and throwing light on problems should be continuously and accurately kept.

VOTED that the Executive Committee be asked to give serious consideration to the formation of a Central Business Agency, and when, in their estimation, the time is ripe and a suitable man is available, to encourage the organizing, along wise lines, of such an Agency.

Report of Committee on Uniform Terms etc. **121.** Rev. Shen Wen-ch'ing, as Chairman, presented the report of the Special Committee on Uniform Terms, a Hymn Book, and a Book of Prayers.

VOTED that separate committees on Uniform Terms, and on Hymnology be appointed for the ensuing year.

Evening Session **122.** **VOTED** that the Business Committee arrange for an evening session beginning at 8:15 p.m. and that the afternoon session begin at 2:30 p.m.

The session was closed with prayer led by Dr. P. F. Price.

Afternoon session 2:30—5:15 p.m.

The session was opened by the singing of the hymn—"Children of the Heavenly King, As ye journey, sweetly sing!" and by prayer led by Rev. E. W. Burt.

Report of Committee on Publicity **123.** Mr. Rawlinson, as Chairman, presented the report of the Sub-Committee on Publicity.

VOTED that the Executive Committee make it a uniform practice to print the complete list of the members of the China Continuation Committee in the *Recorder* and the *Tung Wen Pao* after the Annual Meeting, and also that the Societies with which the members are connected be printed with their names.

VOTED that we invite the *China Mission Year Book* and the *Chinese Recorder* to make such use of the proceedings of this meeting as they are able.

VOTED that the Chinese Secretary, Rev. Ch'eng Ching-yi, supply suitable material for publication in the Chinese Christian Press.

VOTED that we request Dr. A. H. Smith to prepare a condensed report of the work of the China Continuation Committee (including this meeting) for publication in pamphlet form, this report to be distributed to the missionaries in China, the Home Boards, and to be sent for publication in the *International Review of Missions*.

VOTED that we request Mr. Zia Hong-lai and the Chinese Secretary of the China Continuation Committee to prepare a condensed report of the work of the Committee during the year and to publish the same in pamphlet form for distribution amongst the Chinese Christians.

VOTED that we urge all the members of the China Continuation Committee to forward to their home papers short articles on the work of the China Continuation Committee during the past year, including this meeting. We suggest that two or three short articles, published in succession and dealing with definite points wherein the work of the China Continuation Committee has contributed to the progress of missionary work, would be more effective than one long one.

VOTED that the Foreign Secretary of the China Continuation Committee express our appreciation to the *North China Daily News* and to the *China Press* for the courtesy shown us in publishing reports of this meeting.

VOTED that the Secretaries be authorized to publish as separate pamphlets those reports of Special Committees for which there is sufficient demand.

**Report of
Committee on
the Chinese
Church**

124. Dr. J. C. Gibson, as Chairman, presented the remaining recommendations of the Special Committee on the Chinese Church and Church Unity.

VOTED that the letter drafted in reply to the Organizing Committee of the Chinese Christian Church in Peking be approved and the Secretaries be instructed to forward it in Chinese and English as the reply of the Continuation Committee. The letter is as follows:

Dear Sirs:

We have received with great respect the interesting letter which you have addressed to us, and we much appreciate the spirit which has led you to take us into your confidence and to consult us concerning the important matters engaging your attention. The China Continuation Committee consists of Chinese and non-Chinese who are united in a common purpose to help all who are seeking to advance the Kingdom of our Lord Jesus Christ in China.

Whilst we endeavour to promote co-operation and co-ordination amongst the Christian forces of China, we feel assured that these objects will be best advanced by the China Continuation Committee refraining from touching matters relating to Church creeds and polity. Hence, we trust you will not deem us unsympathetic, when we tell you that we are not in a position to reply to the questions in your letter on these subjects.

Sympathizing deeply, however, as we do, with the desire underlying your plans, that closer relationships should be cultivated between Chinese Christians, we venture to suggest that this end could be promoted by your forming an Association or Union of Christians for such purposes as united devotional meetings, including the study of the Holy Scriptures and intercessory prayer; also for social intercourse and conferences for the discussion of matters of common interest relating to the spread of Christ's Kingdom in China. Whilst we recognize that this suggestion does not meet the questions raised in your letter, we venture to think that by the adoption of some such plan, you would succeed in realizing in substance a good many of the advantages which you have in view by the promotion of a Chinese Church, whilst at the same time

avoiding the many difficulties inseparable, at the present time, from this latter course. We must add that the view which we have expressed in this letter is in no sense due to any unwillingness on our part for the development of wise leadership and healthy independence amongst our Chinese brethren in Christ. On the contrary, we look forward with unfeigned desire to the time when the Church in China shall be governed by her own sons. Again assuring you of our sympathy and our earnest prayers that you may be guided aright.

We remain,

Very sincerely yours,

L. H. ROORS, *Chairman.*

CH'ENG CHING-YI, *Secretary.*

VOTED that whereas the question of the best Chinese translation of the phrase "The Holy Catholic Church" and allied terms is at present under consideration in various quarters, the Continuation Committee remit to the Special Committee on the Chinese Church and Church Unity to make a historical study of renderings and to report to the next Annual Meeting.

**Treasurer's
Report**

125. Mr. Chengting T. Wang, Honorary Treasurer, presented his report, and also a statement of the estimated expenditure for the ensuing year.

Pending the consideration of the report, Rev. O. Schultze, read the following statement of thanks:

Mr. Chairman, Sisters and Brethren: In the name and on behalf of the Berlin, the Rhenish and the Basel Missions in South China, I beg you to accept our sincere and heartiest thanks for the sympathy and practical assistance so kindly extended to us by this Committee and their noble Secretary, Mr. Lobenstine, during the period of trials our Missions have been passing through.

I can assure you that your kindness to us has been deeply appreciated, and we feel sure that should the present unfortunate circumstances continue for any length of time, we need not despair of further consideration in this direction.

Through the kindness shown to us on all sides, we have come so far through our trials without undue difficulty, and we are quite contented to leave the future of our work in the hands and to the mercy of our Lord, believing that He will safely see us through to the end.

(Signed)

OTTO SCHULTZE.

The Chairman responded, expressing appreciation of Mr. Schultze's presence, and then asked Dr. J. C. Garritt to lead in prayer.

VOTED that the Treasurer's report be adopted, and that the statement of estimated expenditure be referred, with approval, to the Executive Committee. The report is as follows:

I. Financial Statement of the China Continuation Committee

April 1, 1914—March 31, 1915

SUMMARY

Total Receipts.....		Mex. \$37,588.44
Total Payments	\$21,889.61	
Balance on hand March 31, 1915	15,698.83	\$37,588.44

ITEMIZED STATEMENT

RECEIPTS

Balance April 1, 1914	\$ 5,240.13	
By Donations	32,212.09	
By Bank interest—Current %	136.22	\$37,588.44

PAYMENTS

To Educational Association of China	\$ 3,510.75	
„ Chinese Secretary, salary	2,400.00	
„ Chinese Acting Secretary, salary	560.00	
„ Chinese Acting Secretary, travel home.	46.00	
„ Foreign Secretary, salary	2,955.79	
„ Foreign Secretary, house rent and taxes	885.39	
„ Foreign Secretary, travelling	188.52	
„ Chinese Secretary, travelling	894.00	
„ Travel to Annual and Executive Meetings	4,024.63	
„ Sundries, Annual and Executive Meetings	64.05	
„ Stenographers, salaries	2,282.91	
„ Office rent and upkeep	623.44	
„ Office assistants and writers	667.80	
„ Office light, fuel and telephone	145.17	
„ Office printing, stationery	964.78	
„ Postage and telegrams	473.66	
„ Office equipment	356.07	
„ Office coolie	116.00	
„ China Church Year Book	30.88	
„ Spec. Com. on the Training of Missionaries	549.02	
„ Spec. Com. on the Social Application of Christianity	90.75	
„ Spec. Com. on Theological Education ..	66.00	
„ Balance on hand, March 31, 1915	15,698.83	\$37,588.44

Having audited the China Continuation Committee's account, (Signed)

I hereby declare this statement to be correct.

(Signed)

THOMAS D. BEGG.

April 28, 1915.

CHENCTING T. WANG,
Honorary Treasurer.
April 29, 1915.

II. Financial Statement of the Missionary Emergency Fund

October 6, 1914, to March 31, 1915

RECEIPTS:

Receipts from Kuling	\$ 2,423.52
Receipts from Peitaiho	1,062.40
Sundry receipts in China, Oct. 9—Mar. 31, 1915	1,898.98
Receipts from the Committee of Reference and Counsel through Dr. Mott—G\$4,500	11,255.42
Receipt from the Committee of Reference and Counsel through Dr. Mott—G\$5,000	12,443.38
Total.....	\$29,093.70

EXPENDITURES:

Oct. 1, 1914 German China Alliance Mission.....	\$ 777.84
German Missions in S. China	1,555.68
Oct. 10, 1914 German China Alliance	600.00
Mr. Stanislaw	50.00
Oct. 26, 1914 Mr. Stanislaw	100.00
Dec. 4, 1914 German China Alliance	500.00
Dec. 15, 1914 Mrs. Kunze.....	200.00
Jan. 11, 1915 German work in Tsingtau and Kiaochow	1,500.00
Jan. 12, 1915 Mr. Stanislaw	200.00
Jan. 23, 1915 Swedish Baptist Mission in Shantung ..	600.00
Feb. 11, 1915 Rev. H. Mueller, Berlin Mission, Kiaochow	500.00
Basel Mission in South China	5,000.00
Berlin Mission in South China	2,250.00
Rhenish Mission in South China.....	800.00
Feb. 24, 1915 J. H. Montgomery, for the Tsingtau Chinese Church.....	300.00
Mar 10, 1915 Berlin Mission in South China	3,000.00
Basel Mission in South China	6,000.00
Rhenish Mission in South China.....	1,500.00
(This sum to include the necessary expenses for the travel of Miss Smithson from Hongkong to London)	
Swedish Baptist Mission in Shantung..	500.00
Berlin Mission in Shantung.....	1,000.00
Liebenzell Mission in Hunan	1,000.00
German China Alliance Mission	500.00
Friedenshort Mission.....	250.00
Freienwalde Mission	250.00
Total Payments	\$28,933.52
Balance on Hand	160.18
	\$29,093.70

Having audited the account of the
Missionary Emergency Fund
I hereby declare this state-
ment to be correct.

(Signed)

THOMAS D. BEGG.

April 28, 1915.

(Signed)

CHENGTING T. WANG,
Honorary Treasurer.

April 29, 1915.

III. Budget for the Third Fiscal Year

April 1, 1915 to March 31, 1916

Adopted by the Executive Committee, April 29, 1915

ESTIMATED EXPENDITURES

I. SECRETARIES.		
(Exchange \$1.00 gold at 2.40)		
Chinese Secretary, Salary	Gold	Mex.
Foreign Secretary, Salary	\$1,350.00	\$ 2,400.00
Rent	600.00	3,240.00
*Statistical Secretary, Salary (9 mos)	1,050.00	1,440.00
Rent (6 mos)	240.00	2,520.00
Children's Allowance (9 mos)	90.00	576.00
Medical Allowance	35.00	216.00
Sundries	100.00	84.00
†National Evangelistic Secretary, Salary ..	1,200.00	240.00
Rent	600.00	2,880.00
Medical Allowance		1,440.00
Travelling Expenses for Chinese Secretary and Foreign Secretary		100.00
		1,500.00
II. OFFICE EXPENSES.		
Two stenographers @ \$700.00	1,400.00	3,360.00
Furlough Accounts	250.00	600.00
Chinese Assistants (2 men)		600.00
Clerk and Draftsman (2 men)		720.00
Coolie hire (2 men)		240.00
Rent @ Taels 60 per month		1,000.00
Fuel, Light and Water		200.00
Telephone—1 central with 3 wall phones ..		150.00
Postage and Telegrams		800.00
Printing and Stationery		1,200.00
Equipment and Furniture		500.00
III. PUBLICATIONS.		
China Church Year Book free		
**Two Handbooks (F.E.M.C. and S.A. of C.) ..		200.00
**Annual Report		300.00
IV. TRAVELLING EXPENSES FOR COMMITTEE MEETINGS.		
Annual Meeting		2,500.00
Executive Meetings (2)		2,060.00
**Literature Committee		300.00
Other Committees		500.00
V. GRANTS.		
Educational Association of China	1,500.00	3,600.00
China Medical Missionary Association	1,500.00	3,600.00
VI. CONTINGENCIES		
		1,200.00
Grand Total		\$40,206.00

*All expenses for travel to China as well as for the items referred to herein to be met by the Church which is supporting Mr. Boynton.

†Subject to the securing of such a secretary.

**Tentatively adopted subject to approval of China Continuation Committee.

Statement to accompany Reports of Special Committees **126.** On recommendation of the Business Committee it was *VOTED* that in publishing the reports of Special Committees the following statement should be printed:

This report was prepared by a Special Committee of the China Continuation Committee, and has been received by that Committee, and approved by them as to its general substance. Without accepting responsibility for all the details in the report, the Committee commend the report to the careful study of all interested in this important subject. The specific recommendations appended have been adopted by the China Continuation Committee, and full responsibility for these is accepted by that Committee.

Report of Nominating Committee **127.** Dr. O. L. Kilborn, as Chairman of the Nominating Committee, proposed the Special Committees for the ensuing year.

Meeting of Special Committees **128.** On recommendation of the Business Committee, the full Committee then divided into these Special Committees, but the vote on the Election of these Committees was deferred until the Evening session.

Session 8.15—10 p.m.

The session was opened by prayer led by Dr. F. D. Gamewell.

Election of Members **129.** The members of the Committee, nominated on Tuesday to fill the vacancies in the Committee, were elected as follows:

Members of China Continuation Committee, term to expire 1918.

Kaung, Z. T. Rev., Methodist Episcopal Mission, South, Shanghai.

Hwang Sui-ch'iang, Rev., American Church Mission, Changsha.

Hwang Hsü-sheng, Rev., American Presbyterian Mission, Canton.

Hiff, Rt. Rev. G. D., D. D., Church of England Mission, Taianfu.

Kilborn, Rev. O. L., M. A., M. D., Canadian Methodist Mission, Chengtu.

King, Miss Margaret, China Inland Mission, Yangchow.

Koh, H. G., Esq., Methodist Episcopal Mission, Hinghwa.

K'ung, Prof. H. H., M. A., American Board Mission, Taikuhsien.

Lobenstine, Rev. E. C., Secretary, China Continuation Committee, Shanghai.

Lowrie, Rev. J. W., D. D., American Presbyterian Mission, Shanghai.

Main, D. Duncan, Esq., F. R. C. S., F. R. C. P., Church Missionary Society, Hangchow.

Miner, Miss Luella, American Board Mission, Peking.

Paxson, Miss Ruth, Ph. B., Y. W. C. A., Shanghai.

Pott, Rev. F. L. H., D. D., American Church Mission, Shanghai.

Price, the Rt. Rev. H. McC. E., M. A., Church Missionary Society, Foochow.

- Price, Rev. P. F., D. D., American Presbyterian Mission, South, Nanking.
 Roots, Rt. Rev. L. H., D. D., American Church Mission, Hankow.
 Schultze, Rev. O., Basel Missionary Society, Hongkong.
 Shen Wen-ch'ing, Rev., Wesleyan Missionary Society, Hankow.
 Smith, Rev. A. H., D. D., American Board Mission, Tungchow.
 Stone, Miss Mary, M. D., Methodist Episcopal Mission, Kiukiang.
 Turner, Rev. F. B., United Methodist Church Mission, Tientsin.

**Officers and
Executive
Committee**

130. The Officers and Members of the Executive were elected as follows:

- Rt. Rev. L. H. Roots, D. D., Chairman
 Rev. Kaung Ch'ang-ch'uan, Vice-Chairman
 D. E. Hoste, Esq., Vice-Chairman
 Chengting T. Wang, Esq., Honorary Treasurer
 Rev. G. H. Boudfield, D. D., Honorary Secretary
 F. S. Brockman, Esq.
 Rev. R. E. Chambers, D. D.
 Thomas Cochrane, Esq., M. B., C. M.
 Rev. F. D. Gamewell, LL. D.
 Rev. Liu T'ien-teh
 Rev. J. W. Lowrie, D. D.
 D. Duncan Main, Esq., F. R. C. S., F. R. C. P.
 Rev. Shen Wen-ch'ing
 Rev. A. H. Smith, D. D.
 Wang Yuen-tei, Esq.

**Special
Committees**

131. The following Special Committees were appointed:

Forward Evangelistic Movement

- Rt. Rev. H. McC. E. Price, M.A., Chairman
 Rev. Ding Li-mei
 Rev. Frank Garrett
 Rev. Hwang Sui-ch'iang
 Miss M. Kelly
 Miss M. King
 D. Duncan Main, Esq., F. R. C. S., F. R. C. P.
 Miss Ruth Paxson, Ph. B.
 Rev. W. E. Taylor, Ph. D.
 Rev. A. L. Warnshuis, M.A.

Corresponding Members:

Rev. Ch'en Ch'iu-ch'ing	Rev. H. Maurer
Rev. J. A. O. Gotteberg	Rev. J. M. Menzies,
Rev. W. H. Grant	E. H. Munson, Esq., Ph. B.
Miss J. G. Gregg	Rev. W. D. Noyes
Hu T'ing-chang, Esq.	Rev. Shen Wen-ch'ing
Rev. Ku Hao-ling	Miss Mary Stone, M.D.
C. N. Lack, Esq.	Rev. G. G. Warren
Miss C. J. Lambert	Rev. J. Wallace Wilson, F. R. G. S.
Miss Li Shu-ch'ing	Rev. Wang Shan-chih
Rev. Ling Caik-wa	Rev. J. M. Yard, B.D.
Rev. W. MacNaughton, M.A.	

The Chinese Church

Rev. J. C. Gibson, D.D., Chairman
Rev. Cheung Chuk-ling
Rev. L. Hodous
Rev. Hsü Sheng-ven
Rt. Rev. G. H. Lander, D.D.
Rev. Bishop W. S. Lewis, LL.D.
Rev. A. H. Page
Rev. O. Schultze

Corresponding Members:

Rev. N. E. Bowles, B.D.	Rev. Liu Fang
Rev. Chang Pao-tsu	Liu Shan-t'ing, Esq.
Rev. Chu Chien-hung	Rt. Rev. F. L. Norris, D.D.
Rev. Chuang Chen-sheng	Chengting T. Wang, Esq.
Rev. J. A. O. Gotteberg	Rev. G. G. Warren
Rev. Hu Hou-chai	

Theological Education

Rev. R. W. Burt, M.A., Chairman
Rev. C. H. Fenn, D.D.
Rev. J. C. Gibson, D.D.
Rt. Rev. G. D. Iliff, D.D.
Rev. J. Leighton Stuart
Rev. Y. Y. Tsu, Ph. D.

Corresponding Members:

Rev. C. R. Carscallen	Rev. C. A. Nelson
Rev. Cheng Yung-lisün	Rev. H. W. Oldham
Rev. Dong Ching-an	Rev. Pen Chi-feng
Rev. R. K. Evans, M.A.	Rev. H. B. Rattenbury
Rev. L. Hodous	Rev. H. B. Ridgeley
H. H. K'ung, Esq., M.A.	Rev. F. J. White, D.D.
Rev. Liu T'ien-teh	Rev. O. R. Wold, B.D.
Rev. J. D. MacRae	

Sunday School and Bible Study

Rev. A. P. Parker, D.D., Chairman
 Miss G. Coppock
 Rev. F. D. Gamewell, LL.D.
 J. N. Hayward, Esq.
 Rev. D. MacGillivray, D.D.
 Rev. P. F. Price, D.D.
 E. E. Strother, Esq.
 Rev. W. E. Taylor, Ph.D.
 Rev. E. G. Tewksbury.
 Chengting T. Wang, Esq.
 Rev. A. L. Warnshuis, M.A.
 Yang Wei-han, Esq., M.D.
 Miss Dora Yü.

Corresponding Members:

Ch'en Tieb-sheng, Esq.	Rt. Rev. H. McC. E. Price, M.A.
Rev. J. P. Davies	Mrs. W. R. Stewart
Rev. G. Douglas, M.A.	Ts'ao Hstieh-keng, Esq.
Rev. R. A. Jaffray	Rt. Rev. W. C. White, D.D.
Rev. H. W. Luce	

Social Application of Christianity

Chengting T. Wang, Esq., Chairman
 R. J. Davidson, Esq., Vice-Chairman
 Mrs. R. C. Beebe
 Miss Ch'en Yin-mei
 Rev. E. H. Cressy, B.D.
 D. H. Kulp, Esq.
 E. I. Osgood, Esq., M.D.
 W. W. Peter, Esq., M.D.
 Miss H. L. Richardson
 Rev. Y. Y. Tsu, Ph.D.

Corresponding Members:

Rev. J. S. Burgess, B.D.	Rev. Tse Yen-lok
R. N. Hersey, Esq.	Wang Yuen-tei, Esq.
Mrs. E. H. Hume	F. C. Yen, Esq., M.D.
Miss Ida Kahn, M.D.	

Hymnology

Rev. J. W. Lowrie, D.D., Chairman
 Ch'en Ch'uen-sheng, Esq.
 Rev. Liu T'ien-teli
 Rev. Shen Wen-ch'ing
 Rev. E. G. Tewksbury
 Zia Hong-lai, Esq.

Corresponding Members:

Chu Kan-chen, Esq.
Rev. C. Goodrich, D.D.

Rev. A. Grainger
Rev. Wu Tsun-san

Survey and Occupation

Rt. Rev. L. H. Roots, D.D., Chairman
Rev. G. H. Bondfield, D.D.
T. Cochrane, Esq., M. B., C. M.
Rev. G. Douglas, M. A.
Rev. F. D. Gamewell, LL.D.
D. E. Hoste, Esq.
Rev. O. Schultze
Rev. A. H. Smith, D.D.

Corresponding Members**a. City Surveys.**

Rev. J. S. Burgess, B.D. E. H. Munson Esq., Ph. B.
W. W. Lockwood, Esq., Ph. B.

b. Unoccupied Regions.

T. Cochrane, Esq., M.B., C.M., Chairman
Rev. A. Berg Rev. R. A. Jaffray
G. Cecil-Smith, Esq. Rev. B. C. Patterson, D.D.
Rev. Wm. Christie Rev. S. Pollard
J. O. Fraser, Esq., B. Sc. Rev. J. L. Stewart
G. W. Hunter, Esq.

c. Educational Surveys.

Rev. F. D. Gamewell, LL.D., Chairman
Chang Po-ling, Esq. H. Giess, Esq.
Miss G. A. Funk H. H. K'ung, Esq., M.A.
C. G. Fuson, Esq., F. R. G. S. Rev. J. T. Proctor, D.D.
Rev. B. Gage, B.D. Rev. E. W. Wallace, B.D.

d. Mission Methods and their Value.

Rev. G. Douglas, M.A., Chairman Rev. J. W. Lowrie, D.D.
Rev. Bishop J. W. Bashford, LL.D. Rt. Rev. L. H. Roots, D.D.

Self-Support

Rev. A. L. Warnshuis, M.A., Chairman
Rev. R. O. Joliffe
Rev. Liu Kwang-chao
Rev. P. F. Price, D.D.
Rev. A. Weir

Training of Missionaries

Rev. F. Rawlinson, Chairman
 Miss V. M. Atkinson
 Rev. J. C. Garritt, D.D.
 D. E. Hoste, Esq.
 Rev. C. S. Keen
 W. B. Pettus, Esq.

Corresponding Members:

Rev. J. J. Boggs	Rev. J. M. Henry
Ch'uan Yuel-tung, Esq.	Rev. O. L. Kilborn, M.D.
Rev. E. C. Cooper	Rev. J. W. Lowrie, D.D.
J. G. Cormack, Esq., L. R. C. S. & P., Ed.	Miss Luella Miner
	Miss M. Murray
D. W. Edwards, Esq. M.A.	Rev. T. W. Pearce
Rev. A. W. Edwins	Rev. O. Schultze

Business and Administrative Efficiency

F. S. Brockman, Esq., Chairman
 Rev. O. L. Kilborn, M.D., Vice-Chairman
 Rev. F. D. Gamewell, LL.D.
 Rev. J. C. Garritt, D.D.
 J. N. Hayward, Esq.
 Rev. Kaung Ch'ang-ch'uan
 Rev. F. L. Hawks Pott, D.D.
 Rev. A. H. Smith, D.D.
 Mrs. L. Thurston
 Rev. J. E. Williams, D.D.
 D. Z. T. Yui, Esq.

Corresponding Members:

Rev. Bishop J. W. Bashford, LL.D.	Rev. G. M. Wales
General Chang Chi-si	C. C. Wang, Esq., Ph. D.
E. H. Hume, Esq., M.D.	Wang Kwang, Esq.
Miss C. J. Lambert	Wang Yuen-tei, Esq.
Rev. R. M. Mateer, D.D.	J. B. Woods Esq., M.D.
Miss Luella Miner, M.A.	

Promotion of Intercession

Miss Ruth Paxson, Ph. B., Chairman
 Rev. Ding Li-mei
 D. E. Hoste, Esq.
 Rev. G. F. Mosher
 Miss Dora Yü

Corresponding Members:

Rev. E. W. Burt, M. A.
 Rev. W. A. Cornaby
 Rev. A. E. Evans

Rev. R. A. Jaffray
 Liang Chia-szü, Esq.

Note:—The Chairman and the Secretaries are ex-officio members of all Committees.

Committee on Literature **132.** The appointment of a Special Committee on Christian Literature was referred to the Executive Committee.

Time and Place of Next Meeting **133.** *VOTED* that we authorize the Executive Committee to fix the time and place of the next Annual Meeting.

Szechwan Delegates **134.** *VOTED* that the China Continuation Committee express their appreciation of the presence for the past two years of delegates from Szechwan at the meetings of the Committee. We have greatly enjoyed the fellowship of our brethren from the Far West, and profited by the light which they have been able to throw upon our problems from their experience in their newer but very inspiring field. We ask Dr. Kilborn to bear our greetings to the brethren in Szechwan and would suggest that as occasion offers they present this message to their fellow workers and explain to them the plans and purposes of the Committee, assuring them of our sincere desire to be of any possible use to them.

Votes of Thanks **135.** *VOTED* that we return our sincere thanks to the Union Church Committee for so kindly placing the church premises at the disposal of the Continuation Committee; also to Miss Bowser and to the other ladies who have superintended the arrangements for tea; to Mr. Hayes for his valuable services, and to others.

VOTED that we record our appreciation of the wise and able leadership of our Chairman, Bishop L. H. Roots, and the services of our Secretaries and Treasurer; of the services of Prof. H. H. K'ung and Dr. J. E. Williams as interpreters; of the faithful and effective work done by the Chairmen of Committees and by the Committee men, both of those who are and those who are not members of the Continuation Committee; and of all who have contributed to the success of our meetings.

Minutes **136.** The Minutes of the three sessions on Wednesday were read and adopted.

Closing Service **137.** The Committee united in a service of intercession, led by Rev. Ch'eng Ching-yi.

The Committee adjourned.

REPORT OF THE
SPECIAL COMMITTEE
ON SURVEY AND STATISTICS
SUBMITTED TO THE
CHINA CONTINUATION COMMITTEE
AT ITS THIRD ANNUAL MEETING
SHANGHAI
APRIL 30th to MAY 5th, 1915

DISTRIBUTION OF MISSIONARIES
AN ANALYSIS OF THE CHINA MISSION YEAR BOOK
DIRECTORIES OF 1914

Offices of the China Continuation Committee
5, Quinsan Gardens, Shanghai

REPORT OF THE
SPECIAL COMMITTEE
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THE CHINA CONTINUATION COMMITTEE

The Rt. Rev. L. H. Roots, D.D. *Chairman.*

Rev. Z. T. Kaung }
D. E. Hoste, Esq. } *Vice-Chairmen.*
Rev. G. H. Bondfield, D.D., *Hon. Secretary.*
Chengting T. Wang, Esq., *Hon. Treasurer.*
Rev. Ch'eng Ching-yi }
Rev. E. C. Lobenstine } *Secretaries.*

Members of the Special Committee on Survey and Statistics, 1914-1915

Rt. Rev. L. H. Roots, D.D. (*Chairman*)

Chang Po-ling, Esq.	Rev. F. D. Gamewell, Ph.D.,
Thomas Cochrane, Esq.,	LL.D.
M.B., C.M.	Miss H. L. Richardson.
R. J. Davidson, Esq.	Rev. O. Schultze
D. Z. T. Yui, Esq.	Rev. A. L. Warnshuis.
Rev. G. Douglas, M.A.	

Sub-Committees.

City Surveys.	Dr. T. Cochrane
Unoccupied Regions.	Dr. T. Cochrane
Educational Surveys.	Dr. F. D. Gamewell
Methods and their value.	Rev. G. Douglas
Self-Support.	Rev. A. L. Warnshuis

Rev. Ch'eng Ching-yi }
Rev. E. C. Lobenstine } *Ex officio.*

This report was prepared by a Special Committee of the China Continuation Committee, and has been received by that Committee, and approved by them as to its general substance. Without accepting responsibility for all the details in the report the Committee commend the report to the careful study of all interested in this important subject.

REPORT OF THE SPECIAL COMMITTEE ON
SURVEY AND STATISTICS SUBMITTED
TO THE CHINA CONTINUATION COM-
MITTEE AT ITS THIRD ANNUAL
MEETING, SHANGHAI, APRIL
30th, TO MAY 5th, 1915.

THE DISTRIBUTION OF MISSIONARIES IN CHINA.

I. General Remarks.

Each of the Conferences held in China in 1913 under the auspices of the Edinburgh Continuation Committee called attention to the desirability of a thorough survey of the missionary occupation of China. The need of such surveys had not before been so generally recognized by missionaries in China; but the frank facing of the questions on this subject put to each of the Conferences led to strong expressions on the urgency of prompt measures being taken to carry through the necessary surveys.

Already in 1911, the Executive Committee of the Conference of Federated Missions in Japan appointed a Special Committee on "the distribution of the Christian forces in Japan," the duties of which were: "to study thoroughly the problem as to the increase of the Christian forces in Japan, as to what steps can be taken by the Federated Missions to co-ordinate more effectively the Evangelistic work, and also to consider the question of the assignment of responsibility for specific districts to specific bodies."

The Committee in May, 1911, addressed an open letter to the Missionary Body in Japan, requesting the missionaries of each of the districts into which for the purposes of the survey the country was divided, to meet, "to study the whole field within their respective limits, to find out if possible whether there existed any unnecessary and wasteful overlapping, to arrange if possible for a division of the field which will enable every Mission to assume definite responsibility for evangelizing a specific section of the

territory, to determine whether in a given section additional missions were required, and to make an estimate of the additional forces necessary."

The National Missionary Council, which in India corresponds to the China Continuation Committee, appointed an influential Special Committee, and asked for funds sufficient to carry through such a survey. This Committee has issued a pamphlet on the Missionary Survey of India, embodying the general aims of such a survey and giving a suggested plan for carrying it into effect. They quote the opinion of the British Section of the Special Committee on Survey and Occupation of the Edinburgh Continuation Committee regarding the general purposes of such a survey. These are stated to be:

- (1) To bring home to the Church the extent of unoccupied territory.
- (2) To furnish guidance to missionary societies desiring to advance or to start new work.
- (3) To make possible a wise strategy, and to secure an adequate and duly co-ordinated disposition of the forces with a view to the actual accomplishment of the task.

The present paper confines itself to one aspect only of this large and important question, namely, the numerical distribution of the missionaries in China. It undertakes to present some facts regarding (1) the size and growth of the missionary body (exclusive of the Roman Catholic and of the Greek Churches); (2) the distribution of missionaries (*a*) by Societies, (*b*) by Denominational Groups, (*c*) by Provinces, (*d*) by Cities; (3) the Proportion of men and women missionaries.

The paper is written with the desire to call attention to facts which, although the data on which they are based have been in print for some time, have, so far as we know, not been classified in this way before, and in the conviction that available data should be made use of to the fullest extent, before undertaking a more extensive survey.

The paper is based on an analysis of the directories of the *China Mission Year Book for 1914*. The request of the Christian Literature Society that the China Continuation Committee should correct the directories for the 1915 edition of the Year Book, and the decision of the Continuation Committee to undertake the annual collection of general missionary statistics for China, led to the making of a careful study of these lists and to the preparation of a series of provincial and denominational maps, showing the way in which the missionary forces are distributed throughout China. The figures are *approximately* correct for the end of 1913. While there are undoubtedly some omissions, and while changes have been made since the fall of 1913, the directories have each year been corrected by responsible members of the different societies, and they give as nearly accurate a statement as it is possible to obtain without very great labor. Every effort is being made to revise them from year to year.

The facts set forth must bear their own message to those who will take the time to examine them. They will no doubt be differently interpreted by different persons. They should be carefully studied by those who are interested in securing an adequate and duly co-ordinated disposition of the missionary forces in China, as one part of the work of leading this people to accept Jesus Christ as their Saviour.

It will, of course, be recognised by all thoughtful students of missions that any solution of this great question must be based not only on the facts covered in this paper, but on others not dealt with here. This is given merely as one small contribution toward the solution of this important question. Hasty deductions, always unwise, would be doubly so here, and it is hoped that the facts herein set forth may be carefully studied and prayed over, and that He who is our Guide may lead us to learn the lessons they may have to teach.

II. General Facts Regarding the Number of Missionaries in China.

1. Growth of the Missionary Body during the last thirty-five years.

Available data on this subject are extremely meagre, and we have been obliged to confine ourselves to the figures given in the Conference Reports of 1877, 1890 and 1907 and to the lists of missionaries published in the recent *China Mission Year Books*, 1912 and 1914.

Table A. Growth of the Missionary Body.

Year	Men	Single Women	Married Women	Total Women	Total
1876	238	63	172	235	473
1889	589	316	391	707	1296
1905	1443	964	1038	2002	3445
1910	1908	1500	1322	2822	4730
1913	2223	1655	1685	3340	5563

These figures show that the missionary increase was about three fold in the thirteen years between 1876 and 1889; two and seven-tenths fold in the sixteen years between 1889 and 1905; thirty-seven per cent. in the years between 1905 and 1910, and eighteen per cent. in three years between 1910 and 1913.

2. The opening of Mission Stations in China.

It was hoped to secure data which would show decade by decade what new cities and provinces have been thrown open to missionary occupation. This would be a comparatively easy task if each Society would, in its annual reports, follow the practice of some and print the year when each station was first opened to missionary residence. We give here merely the figures of those few societies whose published reports, in our possession, made this possible, and even these are somewhat incomplete.

Table B. Mission Stations Opened in Different Decades.

	1807-1860	1860-1870	1870-1880	1880-1890	1890-1900	1900-1910	1910-1913	Total
China Inland Mission	2	9	19	43	75	50	18	216
American Presb. N.	4	3	3	4	7	6	4	*31
Church Missionary Soc.	3	2	1	6	17	9	8	*46
A. Board of Com. F.M.	1	6	2	5	-	-	-	14
American Church Mis.	1	2	-	2	1	9	-	15

	1807- 1860	1860- 1870	1870- 1880	1880- 1890	1890- 1900	1900- 1910	1910- 1913	Total
Basel Mission	... 2	1	2	7	-	5	-	17
Berlin Mission	... -	1	-	1	6	7	-	*15
U. F. C. of Scotland....	-	-	2	1	6	1	-	*10
English Baptist Mis.	-	-	2	2	3	6	1	*14

*These figures are incomplete in that in addition to the figures here given the Societies named have the following number of additional stations: A.P.M. (5); C.M.S. (7); Berlin Mission (1); E.B.M. (2); and one station of the U.F.C. of S. and one of the E.B.M. are without resident foreign missionaries. The C.I.M. reports (8) additional stations now without resident foreign missionaries.

This table is of interest chiefly in showing the large number of new stations opened by the China Inland Mission between 1880 and 1910, and the fact that the work of this Society in opening new centers continues. Only those who during these years have themselves been engaged in pioneer work of this kind can understand how many have been the obstacles overcome, and how great the Christian fortitude, patience and self-sacrifice involved in this work of reaching out, away from the great cities, into the interior. Another interesting fact shown by these figures is that one of the great missionary societies, the American Board of Commissioners for Foreign Missions, in China, has opened to missionary occupation no new station since 1890, but has devoted itself to intensive work alone.

It is hoped that the statistical returns asked for this year will give fuller information on this subject, so that the trend of the present missionary expansion can be studied, with a view to securing a more adequate occupation of those sections of the country as yet but little touched by Christian influences.

In view of the great service the China Inland Mission has rendered to the whole cause in China by its pioneer work, a table showing the expansion of that Society's work (in the occupation of new centers) is here given.

Table C. China Inland Mission Stations.

	1850-60	60-70	70-80	80-90	90-1900	00-10	10-13	Total
Chihli ...	-	-	-	3	-	-	2	5
Shantung ...	-	-	1	1	-	-	-	2
Honan ...	-	-	-	2	6	6	-	14
Shansi ...	-	-	1	12	11	4	6	34
Shensi ...	-	-	1	2	14	4	2	23
Kiangsu ...	1	2	-	1	1	-	-	5
Anhui ...	-	1	3	-	6	1	-	11
Chekiang ...	1	6	6	1	9	1	-	24
Kiangsi ...	-	-	4	3	13	10	1	31
Hupei ...	-	-	-	2	1	1	-	4
Hunan ...	-	-	-	-	1	7	4	12
Szechwan ...	-	-	1	8	7	10	2	28
Yunnan ...	-	-	-	3	-	3	-	6
Kweichow ...	-	-	1	1	2	2	1	7
Kansu ...	-	-	1	4	4	1	-	10
Total ...	2	9	19	43	75	50	18	216

This chart shows the provinces in which expansion has been taking place during recent decades, and those in which further extension is now proceeding.

3. Number of Mission Centers.

The total number of Mission Centers (by which term we mean cities with resident missionaries of one or more societies) was, in 1913, 597. This is approximately one-third of the total number of 1887 cities in China (Provincial Capitals, Fus, Chows, Tings and Hsiens) as given by Playfair in his book on *The Cities and Towns of China*. Inasmuch as the mission centers are not all within, nor in the suburbs of the cities given in this list, but are some of them in market towns and villages, it will be seen that somewhat less than one-third of these cities have resident foreign missionaries.

III. The Distribution of the Missionary Body by Societies.

1. Total number of Societies.

The *China Mission Year Book* for 1914 reports 105 Protestant Missionary Societies. These fall naturally into two groups:

a. Those which carry on general mission work, receive members into Church connection, and organize Churches. Of these there are about eighty, many of which are very small.

b. Those engaged in some special form of work. These include the Bible, the Literature and Tract Societies; the Y.M.C.A. and Y.W.C.A.; the Educational and Medical Missions, etc. There are in all about twenty-five of these societies. Exact classification is difficult.

Table D. Classification of Missionary Societies according to size.

	Men	Single Women	Married Women	Total	%
14 Societies with over 100 missionaries each,	1414	1065	1064	3543	64
11 Societies with 51-100 " "	329	192	249	770	14
13 " " 26-50 " "	190	108	150	448	8
22 " " 11-25 " "	144	115	118	377	7
42 " " 1-10 " "	67	93	47	207	4
2 Groups (Plymouth Brethren-Apostolic Faith missionaries)	51	55	39	145	2
1 Group of Independent Missionaries & Members of Missionary Homes	28	27	18	73	1
Total	2223	1655	1685	5563	100%

Thus, 14 societies have approximately 64% of the total Missionary Body, and the 25 largest societies have 78% of the total, while the remaining 80 societies have only 22%. 45 of the societies have together only 7% of the whole.

The figures of the leading Societies are given herewith.

Table E. Missionaries of the 25 Largest Societies.

	Men	Single Women	Married Women	Total	Total
China Inland Mission ...	380	345	270	615	995
American Presbyterian Mis. N.	172	111	128	239	411
Church Missionary Society ...	120	164	82	246	366
Methodist Episcopal Mis. N.	101	141	89	230	331
American Church Mission ...	75	48	46	94	169
London Missionary Society ...	77	27	60	87	164

	Men	Single Women	Married Women	Women Total	Total
Canadian Methodist Mission ...	70	34	58	92	162
Southern Baptist Convention ...	58	44	51	95	153
American Baptist F. M. Soc. ...	59	38	56	94	153
Young Men's Christian As'n ...	82	3	57	60	142
American Board Mission ...	51	46	43	89	140
American Presbyterian M. Soc. ...	52	31	43	74	126
Wesleyan Methodist Mis. Soc. ...	63	17	39	56	119
English Baptist Mission ...	54	16	42	58	112
Total for 14 Societies ...	1414	1065	1064	2129	3543
Christian and Miss'y Alliance...	34	38	23	61	95
Methodist Episcopal Miss. So. ...	25	47	22	69	94
English Presbyterian Mission ...	36	27	22	49	85
Canadian Presbyterian Mission	31	20	30	50	81
Basel Mission	41	5	33	38	79
United Free Church of Scotland	27	17	18	35	62
Church of England Mission ...	32	13	12	25	57
United Methodist Church Mission	27	4	24	28	55
Berlin Missionary Society ...	27	7	21	28	55
Seventh Day Adventist Mission.	25	4	25	29	54
Foreign Christian Mis. Soc. ...	24	10	19	29	53
Total for 11 Societies ...	329	192	249	441	770
Total for 25 Societies ...	1743	1257	1313	2570	4313

2. Distribution of the forces of the leading Societies by provinces.

A comparison of the way in which the different societies distribute their missionary forces reveals some rather striking differences of policy. Some societies confine their entire work to one province, or to a rather limited area in adjoining provinces, while others with approximately the same number of missionaries have located them in widely separated parts of China.

Examples of the former are the Canadian Methodist Mission, the seventh largest in China, which began its work at a comparatively recent date, and confines itself to the province of Szechwan, the Methodist Episcopal Mission, South, the Irish and the Scotch Presbyterian Missions, the Basel Mission, etc.

In the latter group are such societies as the China Inland Mission, the American Presbyterian Mission, North, the Church Missionary Society, the Methodist Episcopal Mission, and many other smaller Societies. The following table brings this out clearly.

Table F. Stations of the 25 Largest Societies.

	<i>Missionaries</i>	<i>Stations</i>	<i>Provinces</i>
China Inland Mission ...	*992	216	15
American Pres. Mission, N.	411	36	7
Church Missionary Society ...	366	53	7
Methodist Episcopal M., N.	331	27	7
American Church Mission ...	169	15	5
London Missionary Society ...	164	18	5
Canadian Methodist Mission .	162	10	1
Southern Baptist Convention .	153	20	6
American Baptist F. M. Soc.	153	21	6
Young Men's Christian Association	142	19	12
American Board Mission ...	140	14	5
American Presb. Mis., South...	126	16	2
Wesleyan Methodist Mis. Soc.	119	22	4
English Baptist Mission ...	112	15	5
Christian and Miss'y Alliance	†90	23	6
Methodist Episcopal Miss. Soc.	94	5	2
English Presbyterian Mission.	85	10	2
Canadian Presbyterian Miss...	81	9	3
Basel Mission... ..	79	17	1
United Free Church of Scotland	62	9	1
Church of England Mission...	57	14	3
United Methodist Church Miss.	55	12	5
Berlin Missionary Society ...	55	16	3
Seventh Day Adventist Miss...	54	12	6
Foreign Christian M. Society	53	7	3

* Not including 2 in Sinkiang and 1 in Mongolia.

† Not including 5 in Annam.

3. Distribution of the forces of the leading Societies by cities.

On examining the same group of societies somewhat more closely it is found that considerable differences exist

also in the policy of the different missions with regard to the way they allocate their missionaries between the different stations occupied. Some follow a policy of concentrating a large proportion of their forces in a very few central stations, and locate the remaining workers in a number of other cities; others follow a general policy of dividing their forces about equally between different stations, each of which is fairly well manned; while still others, looking primarily to occupying as many centers as possible, have spread their workers over a large area and have consequently been able to place but a very few in each center. Perhaps the most striking example of the first of these methods is the American Church Mission. This Mission has three dioceses. In the Shanghai diocese there were reported to be, in 1913, eighty-four missionaries. Of these fifty-four were located in Shanghai and the remaining thirty were located in six different cities in Kiangsu.

Similarly in the Hankow diocese out of a total of fifty-eight missionaries forty-eight were located in the Wuhan center. The Anking diocese has been more recently formed, and has not yet developed its institutional work in the same degree as is the case in the other two dioceses. Yet here also fifteen are in the central station and the remaining eleven are divided between three cities.

Of the mission stations of these twenty-five societies, there are 5 with more than 50 missionaries each in one city, 3 with between 40 and 50 missionaries each

4	"	"	30	"	40	"	"
14	"	"	20	"	30	"	"
77	"	"	10	"	20	"	"

These facts appear more clearly in the following table:

Table G. Distribution of the Forces of the Largest Societies by Cities.

	50	41-50	31-40	Centers with				3-5	1-2
				21-30	11-20	6-10	missionaries		
C. I. M.	1	...	1	2	4	39	100	69	
A. P. M., No.	...	...	2	2	11+	12	5	4	
C. M. S.	1	...	...	3	6	7	19	17	
M. E. M., No.	1	1	1	1	5	9	3	6	

	50	41-50	Centers with missionaries			6-10	3-5	1-2
			31-40	21-30	11-20			
✓A. C. M.	1	...	...	1	2	4	5 x	2
L. M. S.	...	...	...	...	5	6	6	1
C. M. M.	1	...	...	...	5	4	...	...
S. B. C.	...	...	...	...	5	8	3	4
✓A. B. F. M. S.	...	...	...	...	5	5	10 x	1
Y. M. C. A.	...	1	...	...	2	4	7	5
✓A. B. C. F. M.	...	...	...	2	2	9	...	1
A. P. M., So.	...	...	...	...	5	7	2	2
✓W. M. M. S.	...	...	...	...	1	8	10 x	3
E. B. M.	...	...	...	...	4	3	6	2
C. & M. A.	...	...	...	...	1	3	10	9
M. E. M., So.	...	1	...	...	3	1	...	...
E. P. M.	...	...	...	1	3	3	1	2
C. P. M.	...	...	...	...	4	2	...	3
B. M.	...	...	...	...	1	3	10	3
U. F. C. S.	...	...	...	1	...	3	3	2
C. E. M.	...	...	...	...	1	3	...	10
U. M. C. M.	...	...	...	...	1	3	3	5
Ber. M. S.	...	...	...	...	...	3	6	7
S. D. A.	...	...	...	1	...	...	5	6
F. C. M.	...	...	...	...	1	2	4	...

4. The number of Societies in relation to the mission centers of China.

An analysis of the total number of cities which have resident missionaries, with the number of missionary societies at work in each throws some light on the question of the degree of overlapping. Figures alone cannot, however, be relied on to show either the existence or the degree of such overlapping. In the great majority of the 597 centers occupied by resident missionaries only one missionary society is at work. In the other centers where two or more societies are at work the question of the degree to which overlapping or duplication of work exists depends probably more upon the attitude of the workers of the different societies toward one another, and on their willingness or lack of willingness to work together, than on the fact that two or more societies are in the same city. Nevertheless, in not a few of the

larger cities the number of different societies is already unduly large, and with such great areas of China most inadequately "occupied," it would seem to be a sounder policy for new societies to enter the less well occupied sections of China.

Table H. Distribution of Societies by Cities.

Number of Societies at work in the different Mission Centers.

Of the 597 Mission Centers with resident foreign Missionaries,

490 or 82% are occupied by only one Society. These represent about 37% of the Missionary Body.

57 or 9.5% are occupied by 2 Societies.

31 " 5.25 " " " 3-5 "

12 " 2.00 " " " 6-10 "

7 " 1.25 " " " 10 or more Societies.

18% of the cities have about 65% of the missionaries.

The 19 cities with over six societies each are here given, with the number of separate societies in each.

Table I. Number of Societies in Leading Cities of China.

Cities	No. of Societies	Total Mis.	Number of Missionaries of each Society.							
			*50	26-50	21-25	16-20	11-15	6-10	1-5	
Shanghai	35	358	†1.54	3.106	1.22	2.35	3.39	8.54	17.48	
Canton	27	197	...	2.63	...	1.17	1.11	10.75	13.31	
Peking	15	160	...	1.41	1.21	3.56	1.14	2.14	7.14	
Foochow	7	139	1.53	1.38	1.24	...	1.15	1.6	2.3	
Nanking	10	125	...	2.59	...	2.38	...	2.15	4.13	
Chengtu	9	124	1.68	...	1.22	...	...	3.25	4.9	
Chefoo	7	99	1.55	...	...	1.20	...	2.17	3.7	
Hongkong	11	86	...	1.28	...	...	1.13	5.26	4.9	
Soochow	6	85	...	1.41	...	...	2.26	2.17	1.1	
Changsha	12	84	...	1.23	...	...	2.22	2.14	7.25	
Hankow	11	78	...	...	...	2.37	1.13	1.7	7.21	
Hangchow	7	71	...	...	1.21	1.18	1.14	1.9	3.9	
Wuchang	6	67	...	1.30	...	...	...	4.36	1.1	
Ningpo	6	62	...	...	1.22	...	1.12	3.26	1.2	
Tientsin	12	60	...	...	...	1.16	1.14	2.14	8.16	
Chungking	7	54	...	...	...	2.32	...	2.15	3.7	
Chinkiang	6	29	...	...	...	...	...	2.16	4.13	
Kinkiang	6	25	...	...	...	...	...	1.10	5.15	
Wuhu	7	21	...	...	...	...	...	...	7.21	

* These figures represent the number of Missionaries.

†The figure at the left of each group of two represents the number of Societies and the figure at the right the total number of missionaries of the societies in that column; for instance in Shanghai where there are 35 Societies with a total of 358 missionaries, one Society has 54 missionaries; 3 have each from 26-50 with a total of 106; 1 has 22; 2 have from 16-20 with a total of 35, etc.

There would seem to be an unduly large number of societies in a few of these large cities, and it is to be hoped that union plans can be developed in such a way as to result in a saving of the number of men required for attending to the financial and business needs of the societies in these centers.

5. Proportion of men and women missionaries in the different Societies.

Reference to Tables A and E shows the relative number of men and women missionaries in the Societies reported on in China. Ever since 1890 the number of women missionaries (including married women) has been very considerably larger than the number of men. At present the proportion is about two men to three women missionaries. Single women missionaries are in the proportion of about seven women to ten men.

The proportion between men and women missionaries in the different societies varies considerably. In most of the societies the men outnumber the single women missionaries; but in several of the larger societies, in which the Women's Boards are independent of the Men's Boards, the single women in the mission outnumber the men. For example: the Church Missionary Society with its Zenana Mission reported

	Men 117, Single Women, 163.			
Methodist Episcopal Mission				
with its Women's Society	„	98	„	121
Southern Methodist Mission				
with its Women's Society	„	25	„	47

IV. Distribution of the Missionary Body by Denominational Groups.

The Centenary Missionary Conference suggested a grouping of Mission Societies in China by Church families under the following heads:

Baptist Churches, Congregational Churches, Methodist Churches, China Inland Mission, Episcopal Churches, Lutheran and Reformed Churches, Presbyterian Churches, other bodies not included in the foregoing. This grouping is in its main features being followed by the editors of the *China Mission Year Book* which in 1914 grouped the societies by Churches rather than by the countries from which they came. The grouping now followed is, Anglican, Baptist, Congregationalist, Lutheran, Methodist, Presbyterian, China Inland Mission, and a Miscellaneous group.

Table J. Missionary Societies grouped according to their Church Affiliation, with the number of Missionaries in each.

ANGLICAN

American Church Mission (169)
 Canadian Church Mission (15)
 Church Missionary Society (366)
 Church of England Mission (57)
 Church of England Mission Zenana (included under C.M.S.)

BAPTIST

American Advent Christian Mission (13)
 American Baptist Foreign Mission Society (153)
 American Baptist Gospel Mission (8)
 China Mennonite Mission (27)
 English Baptist Mission (112)
 Foreign Christian Missionary Society (53)
 Seventh Day Baptist Mission (8)
 Southern Baptist Convention (153)
 Swedish Baptist Mission in Shantung (12)

CONGREGATIONAL

American Board of Commissioners for Foreign Missions (138)
 Methodist Protestant Mission (Affiliated with the A.B.C.F.M.) (2)
 London Missionary Society (158)

Medical Missionary Association of London (Affiliated with
L.M.S.) (6)
Scandinavian Alliance Mission in Mongolia (4)

LUTHERAN

American Lutheran Mission (40)
American Lutheran Brethren Mission (14)
Augustana Synod Mission (14)
Basel Missionary Society (79)
Berlin Missionary Society (55)
Danish Lutheran Mission (36)
Evangelical Lutheran Mission Society for China (4)
Finnish Missionary Society (21)
Hauge's Synod Mission (20)
Norwegian Lutheran Mission (46)
Norwegian Missionary Society (32)
Rhenish Missionary Society (35)
Swedish American Missionary Covenant (22)
The Lutheran Synod Mission of America (5)

METHODIST

American Free Methodist Mission in China (18)
Canadian Methodist Mission (162)
Evangelical Association Mission (11)
Methodist Episcopal Mission, North (331)
Methodist Episcopal Mission, South (94)
United Evangelical Church Mission (25)
United Methodist Church Mission (55)
Wesleyan Methodist Missionary Society (119)

PRESBYTERIAN

American Presbyterian Mission, North (411)
American Presbyterian Mission, South (126)
American Reformed Presbyterian Mission (21)
Canadian Presbyterian Mission (81)
Church of Scotland Mission (14)
English Presbyterian Mission (85)
Irish Presbyterian Mission (44)
Presbyterian Church of New Zealand (19)
Reformed Church in America (33)

Reformed Church in the United States (26)
 United Brethren in Christ (15)
 United Free Church of Scotland (62)

CHINA INLAND MISSION

China Inland Mission (717)

Associate Missions

Finnish Free Church Mission (6)
 Friedenshort Deaconess Mission (4)
 German China Alliance Mission (37)
 German Women's Missionary Union (4)
 Liebenzell Mission (60)
 Norwegian Covenant Mission (4)
 Norwegian Mission in China (9)
 Scandinavian Alliance Mission (55)
 Swedish Alliance Mission (16)
 Swedish Holiness Union (30)
 Swedish Mission in China (51)
 Swedish Baptist Foreign Missionary Union (2)

MISCELLANEOUS

FRIENDS AND INTERDENOMINATIONAL

American Friends' Mission (10)
 Friends' Foreign Mission (English) (30)
 Christian and Missionary Alliance (95)
 Women's Union Missionary Society (8)

UNCLASSIFIED UNDER DENOMINATIONS

Assemblies of God (Including the Apostolic Faith Missionaries, the Pentecostal Missionaries (U.S.A.), and the Pentecostal Missionary Union (England) (70)
 Boat Mission (2)
 Canadian Holiness Movement Mission (7)
 China New Testament Mission (2)
 Christian Catholic Apostolic Church in Zion (5)
 Christians' Mission (8)
 Church of God Mission (5)
 Church of the Brethren Mission (15)
 Ebenezer Mission (5)

Evangel Mission (6)
 Faith Mission (2)
 Grace Mission (3)
 Grace Evangelical Mission (5)
 Human Faith Mission (Formerly Broadcast Tract Press) (5)
 International Postal Telegraph Christian Mission (4)
 Kieler China Mission (4)
 National Holiness Mission (9)
 North Chihli Mission (5)
 North-West Kiangsi Mission (14)
 Plymouth Brethren (75)
 Seventh Day Adventist Mission (54)
 South Chihli Mission (22)
 South China Holiness Mission (6)
 Swedish American Mission (7)
 Swedish Missionary Society (45)
 Swedish Mongol Mission (3)
 Tsechhowfu Mission (6)
 Independent Missionaries (37)

CHRISTIAN ASSOCIATIONS

Young Men's Christian Association (142)
 Young Women's Christian Association (16)
 Christian Endeavour for China (2)

EDUCATIONAL

Allgemeiner Evangelisch - Protestantischer Missionsverein
 (Weimar Mission) (6)
 Canton Christian College (29)
 International Institute for China (2)
 Yale Foreign Missionary Society (24)

MEDICAL AND PHILANTHROPIC

Berlin Foundling Home (6)
 Door of Hope Resene Mission (9)
 Emmanuel Medical Mission (3)
 Hebron School for Chinese Women and Girls (1)
 Hildesheim Mission for the Blind (8)
 Institution for the Blind (2)
 Medical Missionary Society, Canton (7)

Mission for the Chinese Blind, Peking (2)
 The John G. Kerr Hospital for Insane (8)

LITERATURE (MEMBERS NOT INCLUDED UNDER MISSIONARY SOCIETIES)

American Bible Society (21)
 British & Foreign Bible Society (24)
 National Bible Society of Scotland (13)
 Metropolitan Presbyterian Mission (1)
 China Sunday School Union (2)
 Religious Tract Society (2)

LITERATURE (MEMBERS INCLUDED UNDER MISSIONARY SOCIETIES)

China Baptist Publication Society (2)
 Christian Literature Society (5)
 Methodist Publishing House in China (4)
 Presbyterian Mission Press (7)
 Tract Societies

V. Distribution of Missionaries by Provinces.

1. The population and area of the different provinces.

Estimates of the population of the different provinces of China vary greatly. In this paper we use the estimate of the Minchengpu Census, 1910. This estimate was followed by Dr. Tenney in his report to the United States State Department. These estimates differ considerably from the Customs' estimate. The Minchengpu Census gives a total of 331,188,000 for the eighteen provinces and Manchuria, while the Customs' estimate gives 438,425,000. The variation is greatest in Szechwan where the Minchengpu estimate is placed at 23,000,000 as against 78,000,000 in the Customs' estimate. The truth would seem to be between these two. In Anhwei also the Customs' estimate is more than double that of the Minchengpu Census, which places the population of that province at 17,000,000. In the other provinces while the Customs' estimate is generally larger, the differences are not nearly so great. For fuller tables see the *China Year Book* for 1914 and the *China Mission Year Book* for 1912.

Table K. The Minchengpu Census, 1910.

<i>Province</i>	<i>Population according to Minchengpu Census, 1910</i>	<i>Area in Sq. miles</i>	<i>Cities</i>	<i>Mission Centers</i>	<i>Cities without Missionary Resident</i>
Manchuria	14,917,000	363,700	58	27	31
Chihli	32,571,000	115,830	164	32	132
Shantung	29,600,000	55,984	116	35	81
Honan	25,600,000	67,954	117	46	71
Shansi	10,000,000	81,853	121	43	78
Shensi	8,800,000	75,290	98	26	72
Kiangsu	17,300,000	38,610	80	23	57
Anhui	17,300,000	54,826	68	21	47
Chekiang	17,000,000	36,680	89	29	60
Kiangsi	14,500,000	69,498	93	45	48
Hubei	24,900,000	71,428	81	33	48
Hunan	23,600,000	83,398	88	33	55
Fukien	13,100,000	46,332	74	41	33
Kwangtung	27,700,000	100,000	105	71	34
Kwangsi	6,500,000	77,220	119	8	111
Szechwan	*23,000,000	218,533	158	51	107
Yunnan	8,500,000	146,718	108	8	100
Kweichow	11,300,000	67,182	73	10	63
Kansu	5,000,000	125,483	77	15	62

* Minchengpu Census estimate evidently too small.

2. Comparison of the number of cities in Playfair's list with the number of Mission Centers, (e.g. cities with resident missionaries.)

Table K. gives the population of the different provinces with the number of cities according to Playfair, and the number of cities or towns with resident missionaries. The small number of Mission centers in Yunnan, Kweichow and Kansu is especially to be noted. Reference to the maps will show the relation of these cities to one another, and any study of what constitutes the adequate occupation of a province must of course take account of other factors such as the size and importance of the different cities, the relative density of the population in different parts of the province, the linguistic areas, the means of intercommunication, the economic condition of the people, their educational and religious condition, etc.

3. Distribution of the Missionaries by Provinces and the proportion of Missionaries to the population. This will best be seen in a table.

Table L. Distribution of Missionaries by Provinces.

DISTRIBUTION OF MISSIONARIES					PROPORTION TO POPULATION			
<i>Province</i>	<i>Mission- aries</i>	<i>Men</i>	<i>Single Women</i>	<i>Married Women</i>	<i>Women Total</i>	<i>One Mis- sionary to</i>	<i>One man to</i>	<i>One Single Woman to</i>
Manchuria	150	66	36	48	84	99,400	226,000	414,000
Chihli	414	175	101	138	239	78,600	186,000	322,000
Shantung	454	181	130	143	273	65,200	163,000	228,000
Honan	278	113	69	96	165	92,100	226,000	371,000
Shansi	205	85	58	62	120	49,300	118,000	172,000
Shensi	110	47	27	36	63	80,000	187,000	326,000
Kiangsu	766	289	229	248	477	22,500	60,000	75,000
Anhui	138	63	41	34	75	125,000	274,000	422,000
Chkiang	312	113	93	101	199	54,560	150,000	173,000
Kiangsi	211	66	88	57	145	68,700	219,000	165,000
Hupeh	354	156	81	117	198	70,000	159,000	307,000
Hunan	324	140	75	109	184	72,800	169,000	314,000
Fukien	429	129	200	100	300	30,600	102,000	65,000
Kwangtung	695	295	159	241	400	39,800	94,000	174,000
Kwangsi	54	22	15	17	32	120,000	295,000	433,000
*Szechwan	501	208	124	169	293	45,900	110,000	185,000
Yunnan	50	24	10	15	26	170,000	354,000	550,000
Kweichow	39	19	5	15	20	289,000	595,000	2,260,000
Kansu	65	27	18	20	38	77,000	185,000	280,000

*The Minchengpu estimate of population is undoubtedly too low for this Province.

If the Minchengpu estimates of population are approximately correct the provinces least well occupied are Kweichow, Yunnan, Kwangsi, Anhwei (it will be remembered that the Customs' estimate for Anhwei is more than double that used in this paper) and that those with the largest proportion of missionaries to the population are Kiangsu, Fukien, Kwangtung.

4. Proportion of Missionary Physicians to the population of different provinces.

There are 190 missionary centers with resident missionary physicians out of a total of 597 missionary centers; so that 68% of the missionary centers have no resident physicians. Of these 190 centers now

106	or 56%	have one Physician
43	„ 22%	„ two Physicians
28	„ 15%	„ 3 to 5 „
10	„ 5%	„ 6 „ 10 „
3	„ 2%	„ over 15 „

Table M. Distribution of Missionary Physicians.

Province	Total Missionary Clerics	Mission Cler- ics with resident Missionary Physicians	Physicians		Total	Proportion to Population	Order of Provinces
			Men	Women			
Manchuria	27	17	18	13	31	480,000	4
Chihli	32	10	27	12	39	850,000	6
Shantung	35	19	29	7	36	870,000	8
Honan	46	8	12	2	14	1830,000	14
Shensi	43	7	10	...	10	1000,000	9
Shensi	26	1	3	...	3	2933,000	17
Kiangsu	23	12	33	17	50	369,000	2
Anhui	21	5	8	1	9	1730,000	13
Chekiang	29	8	19	1	20	850,000	7
Kiangsi	45	4	4	3	7	2071,000	15
Hupeh	33	11	20	4	24	1037,000	11
Hunan	33	11	18	5	23	1026,000	10
Fukien	41	24	30	13	43	325,000	1
Kwangtung	71	26	53	14	67	395,000	3
Kwangsi	8	2	5	...	5	1300,000	12
Szechwan	51	20	33	11	44	535,000	5
Yunnan	8	2	1	...	1	4250,000	18
Kweichow	10	2	2	...	2	5650,000	19
Kansu	15	1	2	...	2	2500,000	16

By the above table the very great inequalities in the distribution of the missionaries are made clear. In only eight provinces is there as much as one medical missionary to a million people or less, and in five there is not even one missionary physician to two millions. The provinces of Fukien, Kiangsu and Kwangtung and Manchuria are those relatively best provided with doctors.

5. Missionary Societies working in each Province.

It has been stated above that of the 597 missionary centers, 490 had in 1913 only one Society at work in them; 57 had two; 31 had from 3 to 5; 12 had from 6 to 10, and 7 had more than 10. It may be helpful, in a study of the missionary occupation of the different provinces, to show how this occupation is distributed.

Table N. Number of Societies working in different Provinces.

<i>Province</i>	<i>*Societies working in the Province</i>	<i>1</i>	<i>2</i>	<i>Centers with 3-5 6-10 Societies</i>		<i>11 plus.</i>
Manchuria	4	22	4	1	...	...
Chihli	27	24	3	3	...	2
Shantung	19	25	4	4	1	...
Honan	15	41	3	2	...	...
Shansi	9	40	2	1	...	...
Shensi	3	25	1	...	...	...
Kiangsu	38	16	1	2	3	1
Anhwei	9	19	...	1	1	...
Chekiang	11	22	4	1	2	...
Kiangsi	9	41	2	1	1	...
Hupei	21	25	4	2	1	1
Hunan	18	24	5	3	...	1
Fukien	12	29	8	3	1	...
Kwangtung	39	57	9	3	...	2
Kwangsi	5	5	1	2	...	...
Szechwan	12	42	6	1	2	...
Yunnan	6	7	...	1	...	...
Kweichow	3	10	...	...	...	...
Kansu	3	14	1	...	...	...

*These are estimated on the basis of 105 Societies in China.

VI. Distribution of the Missionaries by Cities.

1. A study of the way in which Missionaries are distributed between the 597 different Missionary Centers throws quite a little light on a number of mission problems, and on the difference between the degree of adequacy in the occupation of the different provinces. The city of Shanghai

alone had in 1913, 358 missionaries and the five cities of Peking, Nanking, Foochow, Canton and Chengtu, (including language students) had each over one hundred missionaries, with a total of 745 missionaries.

6 cities have each over 100 missionaries with a total of 1103 or 20%.

10 cities have each from 51-100 missionaries with a total of 746 or 13%.

87 cities have each from 11-50 missionaries with a total of 1644 or 30%.

128 cities have each from 6-10 missionaries with a total of 954 or 17%.

366 cities have each from 1-5 missionaries with a total of 1103 or 20%.

It is a striking fact that there are in the above mentioned six cities as many missionaries as in the 366 cities, each of which has only from one to five missionaries.

The following table shows for each province how the missionaries are distributed between the different cities in the province.

Table O. Distribution of Missionaries by Centers.

Province	100 plus.	Centers with Missionaries			6-10	1-5
		51-100	31-50	11-30		
Manchuria	...	...	1	...	8	18
Chihli	1	1	...	5	7	18
Shantung	...	1	2	8	14	10
Honan	...	...	1	6	7	32
Shansi	...	...	...	2	13	28
Shensi	...	...	1	...	2	23
Kiangsu	2	1	1	5	6	8
Anhui	...	...	1	2	3	15
Chekiang	...	2	...	5	3	19
Kiangsi	...	...	1	3	4	37
Hupeh	...	2	1	3	11	16
Hunan	...	1	...	8	7	17
Fukien	1	...	1	5	12	22
Kwangtung	1	1	1	10	12	46
Kwangsi	...	...	...	1	1	6

Province	100 plus.	Centers with Missionaries				1-5
		51-100	31-50	11-30	6-10	
Szechwan	1	1	...	11	10	28
Yunnan	...	...	...	1	3	4
Kweichow	...	...	...	...	2	8
Kansu	...	...	...	1	3	11

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APPENDIX

Statistics of the Roman Catholic Missions in China.

In 1913 the Zikawei Press issued a map of China showing the Roman Catholic population in each Prefecture in China at the end of 1911. On this map by the means of different colors the number of Christians to each prefecture is given, with the exception of Manchuria and Mongolia, where the figures for the whole region are given, and not the detailed figures for each prefecture.

The totals for the provinces are given as follows:—

Chihli	60,460	Anhui	43,184
Kiangsu	160,280	Chekiang	31,213
Szechwan &	118,724	Honan	30,936
Tibet	76,435	Kweichow	30,072
Kwangtung	104,790	Shengking (Monkden)	26,734
Shantung	65,189	Kirin	14,821
Hupei	55,423	Yunnan	13,200
Kiangsi	53,150	Hunan	13,112
Fukien	49,265	Kansu	4,836
Mongolia	41,185	Kwangsi	4,449
Shensi	41,876	Heilungkiang	4,307
Shansi			

The Calendrier-Annuaire for 1914 gives the following figures for 1912-1913.

There are in China the following Societies:—

Jesuits	Missions Etrangères of Milan	
Lazarists	"	" Paris
Franciscans	"	" Schent
Augustinians	"	" Rome
Dominicans	"	" Steyl
	"	" Parme

They are distributed as follows:—

Province	Society	Priests			Christians
		Bishops	European	Chinese	
Chihli	Lazarists	5	128	113	325,938
	Jesuits	1	55	25	85,618
Honan	M.E. Milan	1	19	2	10,330
Manchuria	M.E. Paris	2	53	27	48,192
Mongolia	M.E. Scheut	3	132	43	80,289
Shensi & Sinkiang	M.E. Scheut		4		300
Kansu	"	1	34	3	5,324
	Franciscans	2	18	29	29,759
Shensi	M.E. Rome	1	12	5	13,424
Shansi	Franciscans	3	52	22	47,503
	"	2	58	29	44,271
Shantung	M.E. Steyl	1	66	13	74,325
	M.E. Parme	1	10	—	3,813
Honan	M.E. Milan	1	17	10	20,235
Hupoh	Franciscans	3	73	41	70,438
	Augustinians	1	27	2	5,054
Hunan	Franciscans	1	17	7	10,290
Kiangsi	Lazarists	3	56	33	63,729
Chekiang	"	2	32	35	39,243
Kiangsu & Anhwei	Jesuits	1	123	68	212,600
Kweichow	M.E. Paris	2	53	15	30,710
Szechwan	"	4	118	112	114,964
Kienchang	"	1	10	3	4,050
Yunnan	"	2	30	18	14,342
Tibet	"	1	25	2	3,035
Fukien	Dominicans	1	31	21	49,160
Amoy	"	1	17	7	4,764
Hongkong	M.E. Milan	1	19	11	18,000
Kwangtung	M.E. Paris	1	72	26	61,800
Kwangsi	"	1	26	4	4,716
Macao	"	1	38	20	35,000
Totals		50	1423	746	1,531,216

REPORT OF THE
SUB-COMMITTEE ON SELF-SUPPORT
OF THE
SPECIAL COMMITTEE
ON
SURVEY AND STATISTICS
SUBMITTED TO THE
CHINA CONTINUATION COMMITTEE
AT ITS THIRD ANNUAL MEETING
SHANGHAI
APRIL 30th to MAY 5th, 1915.

OFFICES OF THE CHINA CONTINUATION COMMITTEE
5 QUINSAN GARDENS, SHANGHAI.

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This report was prepared by a Special Committee of the China Continuation Committee, and has been received by that Committee, and approved by them as to its general substance. Without accepting responsibility for all the details in the report the Committee commend the report to the careful study of all interested in this important subject.

*Note: At the Third Annual Meeting of the China Continuation Committee, a Special Committee on Self-Support was formed to take the place of the Sub-Committee. (See page 12.)

REPORT OF THE SUB-COMMITTEE ON SELF-SUPPORT OF THE SPECIAL COMMITTEE ON SURVEY AND STATISTICS, SUBMITTED TO THE CHINA CONTINUATION COMMITTEE AT ITS THIRD ANNUAL MEETING, SHANGHAI, APRIL 30th TO MAY 5th, 1915.

I. INTRODUCTION	IV. MEASURE OF SELF-SUPPORT ATTAINED
II. THE YEAR'S WORK	V. METHODS OF DEVELOPING SELF-SUPPORT
III. SOME ECONOMIC FACTORS	APPENDIX.

I

INTRODUCTION

The Sub-Committee appointed for the special study of Self-Support has by force of circumstances resolved itself into a Committee of one, and this report, therefore, has all the weakness due to its preparation by an individual. However, it is based not only on a large number of replies to a long list of questions, but the completed report has also been submitted to representative men in all the churches and districts to which reference is made, and these have verified all the statements of facts. None of these men have disputed the conclusions of the report, but they were not asked to approve them, and they should not be held responsible for them.

II

THE YEAR'S WORK

At the outset it was recognized that the study of this question, if it was to include the whole country, must necessarily occupy a term of years. The first step taken was to draft a tentative form of questionnaire with the aim of determining the scope of the study, and the form of the questions. After considering the results of this preliminary effort, with the approval of the Chairman of the Special Committee on Survey and Statistics, it was agreed to omit in this study all questions referring to educational and medical work, and also that the study should in the first place be limited to Fukien Province as a test plot.

The next step was the assembling of some of the representative men of the six missions working in Fukien Province, to whom plans of the Committee were fully explained. At that meeting these men promised to give all the assistance in their power to make the inquiry as thorough as possible. All of them have fulfilled their promises, and fortunately others who were not present that day have also co-operated most heartily. The preliminary questionnaire was revised by these men, and it was in the form approved by them that it was finally sent out. Without such approval and the promises of these men to undertake to answer these questions, the Committee could not have ventured to send out such a formidable list of seventy-eight questions, many of them requiring painstaking investigation.

In January, with the assistance of the Continuation Committee's Secretary, Mr. Ch'eng Ching-yi, a list of thirty-five questions in Chinese was prepared, which covered very much the same ground as the English questions did. Five of the Chinese pastors in Amoy later spent an afternoon revising these questions, and they were then sent to all the Chinese pastors and churches in Fukien Province, and also to some twelve pastors in other provinces.

The report that follows is, therefore, based upon fifteen replies to the English questionnaire of which three are summaries of answers made to these questions by the majority of the men in these respective missions, and also upon one hundred and eleven answers to the Chinese questions. These are all replies from men in Fukien. When reference in this report is made to other replies, this will be specially mentioned.

III

SOME ECONOMIC FACTORS

In order to understand even partially the measure of self-support attained by churches in different places, it is necessary to know something—the more the better—of the economic status of the people and of the classes in society of which the church is composed.

With reference to the first of these two questions, the returns seem to indicate that the cost of living and, therefore, also the wages of both farm laborers in the country and carpenters and mechanics in the city are somewhat higher in some districts than in others. The survey this year has not been nearly thorough enough to state accurately how great the difference is, but the returns produce the following figures:—

	Farm laborers' Wages per day per year	Carpenter's per day	Dinner for eight	School Board per pupil per month	
Shaowu	\$.25	\$40.	\$.30	\$2.70	\$2.30
Foochow and surrounding districts	.30	30.	.40	3.00	2.50
Hinghwa	.25	50.	.40	4.00	2.50
North of Amoy	.45	70.	.50	5.00	3.00
South of Amoy	.40	40.	.45	4.00	2.50

The figures for farm laborers are not clear; probably local customs invalidate these figures; possibly the food was counted in some answers and not in others, and the resulting average figures are not correct. The other three columns seem to give an approximate estimate of the average wages and cost of food in the different parts of the Province. Of course, in the larger cities the prices would be higher, and in the country they would be lower; but as all the denominations include both city and country churches, which have not been differentiated in the answers regarding self-support, it seems fair to use these average figures for the whole field. This will be more clear after studying the answer to the next question.

Of what classes in Society do these churches consist? The returns do not represent all congregations in the Province, and the census is, therefore, not complete, so that it is impossible to give any definite figures that are of value.

Accepting the returns received as representing a fair average of the churches (with the exception of the Methodist churches in Foochow and vicinity, from which no returns to these particular answers have come) it would seem that all the denominations in the Province are constituted alike, having perhaps 70% to 80% farmers and laborers, 15% to 20% retail business men, and the remainder being students and professional men. These returns give no reason for any difference in the degree of self-support attained by the various churches, taking each denomination as a whole.

The returns seem, however, to indicate some difference in the proportionate number of men and women members, and the following figures showing the percentage of women members are worth noting:—

Shaowu	44% are women
Foochow	30 " " "
Hinghwa	30 " " "
N. Amoy	48 " " "
S. Amoy	42 " " "

It may be that the figure for Foochow is too low so far as the Church Missionary Society is concerned. In the last two years, 516 women and 483 men have been confirmed in the churches of that Mission. Still the replies received from missionaries and churches show a proportion of women in the total membership that is less than 40 per cent.

To summarize the above, it seems that in comparing the self-support attained by the different districts and churches we can consider the churches as composed of similar classes, but we should recognize that money has slightly different values. For the purposes of this report—not as a scientifically accurate figure—we may say that one dollar in Shaowu equals \$1.05 in Foochow, \$1.15 in Hinghwa, and \$1.20 in Southern Fukien.

Questions concerning money sent back by emigrants, and other factors affecting the contributions for church purposes, will be discussed in parts of this report that follow.

IV

MEASURE OF SELF-SUPPORT ATTAINED

The following table includes the six missions in Fukien Province who began work at very much the same time. In the south-west part of the Province there is an independent Mennonite missionary, and there are also some stations belonging to the missions centering in Swatow (Kwangtung). These have not been included in this inquiry, and there has also been omitted the work of the Seventh Day Adventist Mission, which began only some ten years ago. With these very small exceptions, the table includes all the Protestant Christian work in the Province.

Mission	Date of Beginning	Communi- cants	Ordained Men	Unordained Evangelists	Total Chinese Contributions for Church wk.	Total foreign Contributions for Church wk.
R.C.A. }	1842 }	*4659	34		\$30,977	\$10,197.86
E.P.M. }	1851 }					
L.M.S.	1844	3309	9	85	17,032	8,563.00
C.M.S.						
Hinghwa		866	3	46	5,483	
M.E.M.						
Hinghwa		4744	41	86	32,870	11,461.00
C.M.S.						
Foochow	1850	3923	18	96	9,477	
M.E.M.						
Foochow	1847	9740	184	92	20,261	
A.B.C.F.M.						
Foochow	1847	1815	7	37	14,704	18,972
A.B.C.F.M.						
Shaowu		770	3	25	12,556	12,607

Mission	Average gift per communicant	Total Salaries of ordained & unordained workers (a)	For these Salaries Chinese paid	For these Salaries Missions paid	Per cent of sal. paid by Churches	Per cent of sal. paid by Mission
R.C.A. }	\$6.35	\$25,686	\$16,533	\$9,153	64	36
E.P.M. }						
L.M.S.	5.15	11,000	8,000	3,000	73	27
C.M.S.						
Hinghwa	6.33	5,874	4,868	1,006	83	17
M.E.M.						
Hinghwa	6.93	21,278	15,269	6,009	72	28
C.M.S.						
Foochow	2.42	18,045	5,750	12,315	32	68
M.E.M.						
Foochow	2.08		12,196		43	57
A.B.C.F.M.						
Foochow	† 2.59	6,901	1,894	5,007	27	73
A.B.C.F.M.						
Shaowu	† 3.32	2,752	1,005	1,747	39	61

*The R.C.A. and E.P.M. figures are combined because the Chinese Church is an organic union.

†The Shaowu reports state that of the total gifts, \$1040 was reported by two places for special building purposes. Other reports also included such purposes, but deducting that sum, the Shaowu total gifts stand at \$1516, which amounts to \$1.97 as the communicant's average individual gift. The A.B.C.F.M. Foochow figures also include \$800 given by the Chinese Church and \$2800. given by foreigners for the Dionsgloh church building. Deducting this amount the Foochow A.B.C.F.M. total gifts stand at \$3904, which amounts to \$2.15 as the communicant's average individual gift.

‡ Full members of conference,

(a) Bible Women are not included.

It should be noted that "average gift per communicant" is not a strictly accurate statement. The total gifts include what is given by hearers and other non-communicants. However, this column serves as a basis of comparison between the different districts. The actual average gift per communicant is somewhat lower than what is stated in the table above, and this should be kept in mind in making comparisons with what is given for heathen worship.

In studying the above figures, it should also be noted that it is a well-established custom, re-inforced by Conference recommendations, for the paid workers of the Methodist Church to give a tithe of their income to the Church. One report from that denomination states that two-fifths of the total gifts for church work come from these tithes. If this is true of the whole denomination, it reduces the per capita gift of the other communicants in the Foochow Conference to \$1.30.

Foreigners' gifts. Careful inquiry has been made to discover whether the sums given above as gifts of the Chinese churches include any gifts of individual foreign missionaries, and the answer in most cases

is 'no,' and in other cases that the amount is so small as to be negligible.

Emigrants' gifts. How much of the Chinese gifts is money sent back by emigrants abroad? It is impossible to state the total amount so received because not all the churches have answered this questionnaire, but on the basis of the one hundred and eleven answers received, it appears that the emigrants send back to their home churches only very small amounts indeed. In the answers received, it amounts to less than 5 per cent. From these answers it also appears that all these denominations share equally in these gifts. The churches in the southern part of the province do not seem to receive any larger benefit from this source of income than those in the north,—the answers might indicate that they receive less benefit.

Primary Schools. It is perhaps unfortunate that the inquiry excluded the support of lower primary schools. In the southern part of the province the support of these schools is devolving so largely upon the Chinese Church that it becomes a large factor in church finances. The official statistics of the South Fukien Presbyterian Church report a total of \$14027 as expended by the Chinese Church for schools. In several districts these schools are entirely self-supporting, and in no place do the missions pay more than half the cost of the school. On the other hand, a C.M.S. report says: "We have scarcely begun to have any principle of self-support in educational work, and no progress has been made, excepting in Hinghwa where \$30 a year is paid to a school by the C.M.S. and the balance by the Chinese." Another report from the same Mission says, "Our expenditure on these day-schools is nearly \$9000, of which probably nearly \$1000 was contributed by the Chinese in the Hinghwa districts for their schools. In the other districts no support has hitherto been given for these schools by the native church, though this matter is now being pressed upon them by the Mission through the Synod." A report from the Methodist Foochow Conference shows that for their boys' lower primary schools, the foreigner is paying 57 per cent, and the other 43 per cent. is paid by the churches or the schools themselves.

Compared with gifts to heathen worship. One more very significant question remains to be answered,—How do these per capita gifts of communicants compare with what they would give to religious purposes if they were still heathen? The answers to the English questions on this subject are for the most part very indefinite and unsatisfactory. It would appear that the missionaries have not yet investigated this matter. The Chinese replies are overwhelmingly to the effect that the Christians are now giving much less than they would as heathen. In Hinghwa where the per capita gifts of the

Christians seem to be highest, the answers are that they are not more than half as much as they would give as heathen. The answers from the Amoy districts are very much the same, giving 40% to 50% as the proportion which the Christians are now giving. The answers from Foochow and Shaowu confirm this for the testimony from these is that the Christians are giving 20% to 50% as much as they would as heathen. A statement found in very many replies is that the average gift to heathen worship is from \$6 to \$8 per individual adult. It seems, therefore, that it pays a man immediate financial profits to join the church.

To give some background to these Fukien figures, the following per capita gifts of communicants in some other provinces are given.

		Communicants	Per capita
Szechwan	A.B.F.M.S.	793	\$1.45
"	C.M.S.	638	.62
"	East C.I.M.	1898	.67
"	M.E.M.	1717	.78
Peking	Independent Church	94	2.55
Chihli	Yen-shan, Independent Church	434	.96
Shantung	Ichowfu Presbyterian Church	420	.61
Hongkong	Independent Church	630	4.00
Hankow	A.C.M.	1600	4.50

V

METHODS OF DEVELOPING SELF-SUPPORT

This is only a preliminary report, and we shall only briefly mention some of the methods, which, from the answers received, seem to have helped these churches. and should therefore, be carefully considered by churches and missions in other places. It is clear that there is no one method that will automatically lead to success.

1. **Some Fundamentals.** The replies from the Chinese pastors bring out the following principles that seem to underlie all successful methods.

a. The church members must be taught their responsibilities in this matter, so that they may recognize their duty, and may form the determined purpose to become self-supporting. Churches that are satisfied to live on foreign bounty will not be benefited by any mere method of organizing their finances.

b. The church members must think of the church as an indigenous organism and not as a foreign institution.

c. As the church gets real religion it becomes self-supporting. This answer in various forms is repeated very often in the Chinese replies.

2. Administrative methods are of importance in giving effect to the fundamental principles.

The Group Plan. The replies received seem to show that some plan of grouping the stations is of much value. We would raise the question whether this does not to some extent explain why the Shaowu churches of the A. B. C. F. M. have made more progress toward self-support than the Foochow-speaking churches of the same Board, who have followed a more strictly congregational polity. The South Fukien Presbyterian Church has been greatly assisted by the method of grouping stations to form self-supporting pastorates. And it is this plan that is giving the Hinghwa Methodist Churches the hope of attaining within the next three years complete self-support so far as all evangelistic salaries are concerned. Such a plan gives the churches a definite responsibility, which they themselves must carry. By such a plan it is possible to give them an objective which is large enough to call out their best endeavour, and at the same time not so large that they cannot feel that it is wholly their own. It gives the pastors and preachers more 'face' to urge contributions, inasmuch as these are not only for their own work.

There are things to guard against. The group must be so organized that the contributors share directly in that for which they give their money. It is not satisfactory to have them give their money for the support of some neighbor, while they themselves receive more help from the foreigner. Where there is one station much larger and stronger than the other, the plan also tends to lose its advantages, for then the tendency is for that one station to bear almost the whole burden of finance and the other stations do little or nothing. Of course, harmony and a spirit of co-operation in the group are essential. There is much more to be said about this plan of developing self-support for which there is no room here; and for the same reason it is impossible to discuss the larger plan of a central fund for a large area.

Other plans, that seem to promise large results, have been adopted in some places in the past year, but as they have not yet been tried out, no extended reference is made to them here. These include what may be known as a "Budget Plan", in which the total cost of the evangelistic work is estimated at the beginning of the year at a joint meeting of representatives of the Mission and the Church, and the required funds are jointly subscribed. This provides for adjustment year by year, and also by this plan the financial aid is given to the Church and not directly to the worker.

3. **The Family Unit.** The group plan does not explain all the differences in the figures for the Fukien churches. It seems that in some cases its absence is made up for by the fact that the membership

is more evenly divided as between men and women, and that the families as a whole have been won by the church. Many of the reports say that \$6 or \$8 is an average per capita gift to heathen worship. If the wife is giving that much or even half that sum in her worship of ancestors and idols, it is not surprising that the husband finds it hard to give more than \$2. to a church which the foreigners seem quite ready and able to subsidize. Much more than this might be said here too but it is quite clear that to win the whole family is a most effective method of promoting self-support.

4. **Bible Readers.** It is worthy of note that the Amoy and Hinghwa districts are those in which the use of Romanized Bibles and other books have been most widely and successfully used. The value of this in winning the women is inestimable. It has helped also many men. By enabling so many more to read the whole Bible easily and intelligently, it has done much to deepen the religious life of the Church. In this way, this too may have been a successful method of promoting self-support.

5. **Relations of Missions and Churches.** The method of organizing the financial relations of the Mission to the Church is of great importance.

a. **Agreements.** It seems that such agreements limiting the amount of assistance given by the Mission are wise only when made with individual congregations, and then only for a short term. For larger schemes, it is impossible to preempt the future. So many unforeseen circumstances arise that will make the agreement either an impossibility or too easy. With an individual congregation or pastorate, for a term of one or two years, such agreements have helped to stimulate the church to make greater financial efforts.

Again, distinction must be made between rules for funds for building purposes, and those for salaries. For buildings, it is quite possible to determine a limit to the proportion of the total cost of a building to be paid by foreign funds, and some of these Missions have for many years been working successfully with a rule that such grants by the Mission shall not exceed one-fourth of the cost. On the other hand, such a fixed rule regarding salaries may force a worker to pass under the control of one or two more wealthy parishioners, who may not be the most spiritually minded members of the church.

However, it seems right to raise the question whether we should not in some way measure the Mission's grants to the Churches by the ability, and the actual effort of the Church to meet its own obligations. The matter of self-support should not be left to the indefinite future.

b. **Appointment and Payment of Workers.** By retaining the appointment of workers in the Mission, and by paying their salaries directly to them, these men have been Mission and not Church agents. It is not surprising that the Church has not been more ready to pay their salaries. It is only in more recent years that the Missions have been thinking about making their grants payable to the Church as such. The discussion of these plans is too large a subject to be taken up here, but they should have a marked effect upon the development of self-support.

The amount of salary paid to the workers, the relation of this to the securing and holding of men of ability, and the relation of such men to the building up of strong churches—the replies furnish much material for the consideration of these questions, for which there has not been time to prepare a summary in this report.

6. **Endowments.** Apart from the general principle, and experience in other lands, that endowments tend to dry up the wells of beneficence, it seems that endowments, although generally favored by the Chinese, are really a delusion. The administration of them is an excessive burden. It is difficult to lend money to Christians, for then it is hard to press for collection of interest. It is unsafe to lend it to non-Christians. Through these endowments, the Church is often involved in serious difficulties, and the income received is not commensurate with the burden of caring for the principal. Still, most of the churches are in favor of having some endowment if they can get it. There is no clear evidence in these returns that having an endowment has hindered the growth of self-support, for the churches have had to pay their budget in any case. It may be that the fact that endowments are generally very small as yet is the reason why their tendency to destroy benevolence has not been observed.

The above applies to endowment held by the local churches. The C. M. S. is developing a central fund for the endowment of all their ordained clergy, and in such a case it may be more easy to provide efficient administration. The effect of the plan will be studied with great interest.

7. **Home Missionary Societies.** In Hinghwa such a Society has been most successfully developed so that it is providing the salaries of almost all the pastors and preachers. In the other churches, these Societies have not yet accomplished what might have been expected from them.

8. **Thank Offerings.** The churches in South Fukien have in recent years adopted the custom of a thank-offering on New Year's Day, or on the first Sunday of the year. In 1914 these total offerings amounted to \$5388. In 1915, they were much larger, the

five churches in Amoy City, alone giving about \$3000. This free-will thank-offering is to be most heartily recommended for imitation in other places. The offerings are used for different purposes, but very largely for evangelistic work.

There are several objects of purely altruistic giving in these churches. Societies for the Preaching of the Gospel to the Jews, the Bible Societies, are among these objects, which are most valuable as teaching the grace of giving.

9. **Teaching.** All the replies, almost without exception, state that there has been faithful teaching of the duty of benevolence, and doubtless in many cases this is true, but it seems that the churches, generally speaking, have not yet learned that giving is a means of grace, and a privilege rather than a duty. There is, however, reason for encouragement. In times past, money was given under pressure, while now offerings are voluntary and continually increasing. One report quotes a Christian as saying that when he first came to church, giving a few dimes was like giving blood; but now, knowing the destination of the money and other truths concerning giving, it is quite easy to give a few dollars each year. Though only a poor man, he now gives \$6 per year. His case is typical.

Concerning ways of soliciting and collecting contributions, several places report efforts to promote regular, systematic giving, but not much has been accomplished as yet. Here again there has not been time to summarize fully what the replies contain.

10. **A Propaganda.** The principle of self-support for the church is not disputed, but there seems to be a lack of definite, persistent effort to attain it. That after so long a period, so many of these churches are still depending upon the mission for such a large measure of their support is cause for serious thinking. The Gospel and Church of Jesus Christ can live anywhere that men can live on the face of the earth. It was intended for the poor, it is adapted to the poor in the simplicity of its doctrines and institutions, and if it is rightly planted anywhere, it should live and propagate itself. One of our difficulties is our haste to see church and school house, and to give American or European tone to the work. It is comparatively easy to appeal to generous friends at home for \$50. (£10) for the support of a native evangelist, and so difficult to continue in the work of inculcating the responsibility and privilege of giving. There is a call here to self-denial on the missionary's part to resist at all costs the temptation to appeal to loving friends at home to aid the Chinese Church in doing that which is vital to its growth. The promotion of self-support is very closely related to successful evangelism. In some cases we are killing real evangelistic effort by hiring men to do it. The Church must be an indigenuous

growth to attract men in large numbers, and too much foreign culture hinders this. The motive for urging self-support should never be the saving of foreign funds, but to enlarge the work of the church, and to ensure that its development shall be strong and permanent China is to be won by Chinese evangelists supported by Chinese money. Self-support will not come of itself because of the use of foreign money in the past, and the possibility of continuing these methods indefinitely. It will be necessary for Missions to face the question squarely and repeatedly so that they may determine upon wise methods of urging self-support, and may persistently, and firmly, pursue the policies adopted. It will not be without much fruit, if each Mission should carefully study each of its congregations in much the same way that this survey has been studying the denominations. It does not seem that the poverty or wealth of the givers is the determining factor in attaining self-support, but almost everything seems to depend upon teaching and training. Our stronger Chinese pastors recognize the principle, but they need the inspiring and suggestive help of the Missions.

(The Committee will be very glad to receive criticisms, suggestions, or questions from every part of China. Address, care of the China Continuation Committee, 5 Quinsan Gardens, Shanghai.)

APPENDIX

MEMBERS OF THE SPECIAL COMMITTEE ON SELF-SUPPORT, FOR THE YEAR 1915-1916.

Rev. A. L. Warnshuis, M. A., Chairman

Rev. A. Weir,

Rev. P. F. Price, D. D.

Rev. R. O. Joliffe,

Rev. Lin Kwang chao.

Rt. Rev. L. H. Koots }

Rev. Ch'eng Ching-yi } Ex Officio

Rev. E. C. Lobenstine }

REPORT OF THE
SPECIAL COMMITTEE
ON
THE SOCIAL APPLICATION OF CHRISTIANITY
SUBMITTED TO THE
CHINA CONTINUATION COMMITTEE
AT ITS THIRD ANNUAL MEETING
SHANGHAI
APRIL 30th to MAY 5th, 1915.

OFFICES OF THE CHINA CONTINUATION COMMITTEE
5 QUINSAN GARDENS, SHANGHAI.

THE CHINA CONTINUATION COMMITTEE

The Rt. Rev. L. H. Roots, D.D., *Chairman*

Rev. Z. T. Kaung }
D. E. Hoste, Esq. } *Vice-Chairmen*

Rev. G. H. Bondfield, D.D., *Hon. Secretary*

Chengting T. Wang, Esq., *Hon. Treasurer*

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MEMBERS OF THE SPECIAL COMMITTEE ON THE SOCIAL APPLICATION OF CHRISTIANITY 1914—1915

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Rt. Rev. L. H. Roots, D.D. }
Rev. Ch'eng Ching-yi } *Ex Officio*
Rev. E. C. Lobenstine }

This report was prepared by a Special Committee of the China Continuation Committee and has been received by that Committee, and approved by them as to its general substance. Without accepting responsibility for all the details in the report the Committee commend the report to the careful study of all interested in this important subject. The specific recommendations appended have been adopted by the China Continuation Committee, and full responsibility for these is accepted by that Committee.

REPORT OF THE SPECIAL COMMITTEE ON THE SOCIAL APPLICATION OF CHRISTIANITY SUB- MITTED TO THE CHINA CONTINUATION COM- MITTEE AT ITS THIRD ANNUAL MEETING, SHANGHAI, APRIL 30th to MAY 5th, 1915.

I THE WORK OF THE COMMITTEE DURING THE YEAR	III GENERAL RECOMMENDATIONS OF THE COMMITTEE
II NATURE OF SOCIAL WORK NOW BEING DONE IN CHINA	APPENDIX MEMBERS OF THE COMMITTEE ON THE SOCIAL APPLICATION OF CHRISTIANITY FOR 1915-1916

I.

THE WORK OF THE COMMITTEE DURING THE YEAR

The Special Committee on the Social Application of Christianity was appointed by the China Continuation Committee at its Second Annual Meeting on May 8-12, 1914. As no instructions were given to the Committee as to the nature of their work, we endeavoured first of all through correspondence to define the functions of the Committee. It was unanimously agreed that the Committee should not as a Committee render actual social service, although its members may be enrolled in organizations that are doing such work. Neither should it attempt to take the place of an institution for research and for the training of men for social service. But primarily its function should be to serve as *A Clearing House for Information* regarding the various forms of social service which are being carried on in the world, and particularly those forms that have been successfully done in China or could be so done.

Our next step was to discover what kinds of social service have been undertaken in China. Accordingly a short questionnaire was prepared and sent to about forty people who were known to be rendering some form of social service or to be interested in such work. Notice was also given in the columns of the *Chinese Recorder*, inviting the general public to furnish us with information on any form of social service work. In all we have received twenty-nine answers.

On February 25th and 26th, 1915, a meeting of this Committee was held at the offices of the China Continuation Committee, at which were present six of the ten members of the Committee, and five co-opted members. At this meeting we went over the data collected and formulated most of the general recommendations here presented.

II.

NATURE OF SOCIAL WORK NOW BEING DONE IN CHINA

There are now eight centers where social service work is being carried on systematically; namely, Peking, Tientsin, Changsha, Nanking, Chuchow (Anhwei,) Hinghwa, Shanghai and Chengtu.

In Peking and Tientsin the work has been largely conducted by students. The Peking Students' Social Service Club, which was organized in the spring of 1913 and consists of over 200 members, representing 13 different colleges, has been conducting (1) a public playground for children, (2) a study of philanthropic institutions, (3) lecture tours and (4) night schools.

The Tientsin work is promoted through the Social Service Committee of the Tientsin City and the Students' Young Men's Christian Associations. They have touched upon the following lines: (1) distribution of 50,000 welfare calendars in the homes of the city; (2) distribution of 100,000 health leaflets on the destruction of the fly, the mosquito and the rat; (3) vacation schools for the poor; (4) competitive essays and inter-scholastic debates on social themes; (5) taking charge of a playground for boys; (6) schools for poor boys teaching the "Six Hundred Character" books; (7) a two-days' Anti-Tuberculosis Campaign, including a parade of 600 students and the distribution of 80,000 anti-tuberculosis calendars; (8) social service articles in Chinese newspapers.

The work in Changsha and Nanking is largely carried on by women in the interests of child welfare and home hygiene. The Women's Social Service League of Changsha was organized in the fall of 1914. During the year the League (1) instituted a campaign against tuberculosis and infant mortality; (2) secured the grounds of several government schools for playgrounds for the children during the summer; (3) opened three milk stations for the free distribution of milk; (4) prepared and distributed pamphlets in the city and in other parts of the Province of Hunan on contagious diseases, the care of the teeth, indigestion in summer, instruction of parents in regard to trachoma and other eye diseases, prevention and treatment of tuberculosis and care of babies; and (5) conducted a school of midwifery.

The work in Nanking is being organized and is similar in scope and nature to the Changsha work. It has already secured the splendid co-operation of the ladies of the official classes of the gentry, and of women teachers in government schools. It has given a series of lectures on health and hygiene.

Chuchow and Hinghwa furnish an altogether different type of social service work. The work in Chuchow is being done through three channels: a Good Citizens League (organized in 1912), a Branch of the Red Cross (organized in 1913) and A Reform Society (organized in 1913). Through these agencies the people of Chuchow (1) have developed a park and a playground; (2) have erected a building for reading rooms, a stone bridge to the park grounds and four public lavatories; (3) have opened and macadamized a number of streets; (4) have conducted lectures and meetings to discuss public improvements; (5) have taken care of the refugees and of the wounded during the two upheavals in 1911 and 1913; (6) have reclaimed waste land and aided the poor to make use of the same; (7) have conducted a campaign against small-pox vaccinating over 1000 persons; and (8) have carried on an active warfare against gambling, drinking, cigarette smoking and public nuisances.

The Hinghwa work is similar in nature to the Chuchow type but has not as yet developed so far. It consists now mainly in cleaning and improving the streets and in preventing plague by a campaign of inoculation.

In Shanghai and Chengtu much social work has been done by the City and the Students' Young Men's Christian Associations. The Young Women's Christian Association in Shanghai is also active in developing social service work. Thus far no definite organization has, however, been brought about, although their work has been varied and effective.

The work of the Women's Christian Temperance Union through its twenty-nine branches in China, and the Campaign for Social Purity quietly conducted by Dr. W. A. Tatchell undoubtedly have done much for the betterment of society. The Fukien Province-wide Evangelistic Campaign has included social service in its follow-up work, in the form of special health lectures and the organization of the "Six Hundred Character" classes for the illiterate.

III.

GENERAL RECOMMENDATIONS OF THE COMMITTEE.

*I. That the Objective of Social Service Work be defined as follows:

a. To emphasize the importance of the Christian life of every Christian finding expression in some form of disinterested service, and to suggest lines of such service which are proving successful in China.

*Note:—Of the general recommendations of the Special Committee Nos. 1, 3, 4, 5, and 6 were adopted by the China Continuation Committee.

b. To establish a point of contact with classes of people as yet unreached by the Church, by actually co-operating with members of these classes in forms of work that are of mutual interest.

2. The Re-appointment of a Special Committee on the Social Application of Christianity.

While it will probably be found desirable to have eventually a more highly organized body to promote and institute social service work, such as a Social Service Bureau of the Christian Churches in China, or a National Social Service League, we recognize that for the present a *Special Committee* of the China Continuation Committee on the *Social Application of Christianity*, with its functions and objective defined as in the preceding article, is sufficient. We, therefore, recommend the re-appointment of such a Special Committee for next year.

*3. Methods of Work Recommended for the New Special Committee on the Social Application of Christianity.

a. We recommend that the new Committee be instructed to carry forward the lines of work which this Committee have outlined.

b. This Committee feel that the description of practical work already being done will be of large value to other communities undertaking similar work. In many communities forces for social service are available; but often, on account of a lack of definite knowledge as to what it is best to begin with and how to do it, no work has been actually undertaken. We recommend that the China Continuation Committee suggest the preparation by the new Committee of a *Handbook* in Chinese and in English (separate editions), embodying the material already collected by a Subcommittee of this year's Committee.

c. That the new Committee be authorized to request the Shanghai Baptist College to allow Mr. D. H. Kulp, Jr., to give one day a week to serve on this Committee as an Executive Secretary in an honorary capacity; and in case the services of Mr. Kulp are not available to seek similar help elsewhere.

*4. Promoting the Study of Social Problems.

a. The impact of the Christian civilization of the West upon the non-Christian civilization of the East has occasioned a number of vital and fundamental social problems such as those connected with marriage, the relation of capital and labor, rural and urban populations and others. These should receive our prompt and careful study, that the best in both civilizations may be preserved and conditions and relations re-adjusted. This Committee believe, therefore, that it is extremely desirable to promote the study of

social theory and practice in mission schools, colleges and seminaries, and to foster the establishment of an institution, preferably in connection with some existing educational institution, for research and for the training of men for social service work.

b. We urge that the subject of the social application of Christianity be given large consideration in the summer conferences of missionaries, of ministers, and church workers, and of students. It is recognized that social service provides both for mature Christians and for enquirers, who are enrolled in Bible classes, one of the best means of expressing the Christian life.

c. We also recommend that religious papers and magazines be requested to devote more space to social themes. A full page could profitably be set aside as a Social Service Section or Department in many of our religious publications.

By thus making frequent references to social conditions and needs, we shall be fostering a social consciousness of the need of social change and readjustment which will make for the welfare and the betterment of society.

*5. Co-operation of Other Committees and Agencies.

a. We request that the Committee on Survey and Occupation include in their city surveys a study of the social as well as of the religious forces and institutions.

b. We note with appreciation the valuable work done by the Young Men's Christian Associations and the Young Women's Christian Associations in conjunction with other agencies in promoting and helping to organize social service work in the various cities. We request that they give special attention to this line of Christian activity and that more workers be assigned to it.

c. We recommend that the Lecture Department of the National Committee of the Young Men's Christian Associations of China be requested to prepare special lecture outlines, lantern slides and exhibits on health, child welfare and other forms of social service; to increase its lantern slide exchange so as to be available in a larger number of centers; and to promote the use of these lecture outlines, slides and exhibits in a nation-wide program, and that other organizations be requested to undertake similar work.

*6. Recommendations to those about to engage in Social Service Work.

a. As to the order of procedure.

(1) To study the field to find out which form or forms of social service are especially needed in that field and could be most effectively undertaken.

(2) To become acquainted with the leaders of the people and to get them interested in these forms of work.

(3) To combine the services of Christians and non-Christians, of Chinese and foreign residents, and to concentrate on one or two selected forms of work at one time.

b. Types of work recommended.

Inasmuch as the Social Application of Christianity is capable of including innumerable forms of service, we deem it advisable that for the present the work should be centered on a few simple forms which are most pressing in China to-day and which could be best undertaken immediately. We, therefore, recommend that the following lines of work be undertaken during the next few years.

(1) Child Welfare.

- (a) Work for babies (Changsha type).
- (b) Work for children's playgrounds (Chuchow and Peking types).

(2) Popular education.

- (a) Work for illiterate adults. Organization of classes for the teaching of the "Six Hundred Character" books.
- (b) Public lectures, emphasizing the benefits of education.
- (c) Work for children who cannot afford to go to the regular schools. Organization of "half-day schools" or "seasonal" schools for them.

(3) Public Health and Sanitation.

- (a) Against small-pox.
- (b) Against tuberculosis.
- (c) Against flies, mosquitoes and rats.

(4) Community Welfare (Chuehow type).

- (a) Road improvements, street cleaning and drainage.
- (b) Planting of trees, etc.

(5) Survey of city conditions (Peking type), especially for students.

APPENDIX

MEMBERS OF THE COMMITTEE ON THE SOCIAL APPLICATION
OF CHRISTIANITY FOR 1915-1916.

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**REPORT OF THE
SUB-COMMITTEE ON UNOCCUPIED REGIONS
OF THE
SPECIAL COMMITTEE
ON
SURVEY AND STATISTICS
SUBMITTED TO THE
CHINA CONTINUATION COMMITTEE
AT ITS THIRD ANNUAL MEETING
APRIL 30th to MAY 5th, 1915**

PROVINCE OF KWANGSI

**OFFICES OF THE CHINA CONTINUATION COMMITTEE
5 QUINSAN GARDENS, SHANGHAI**

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1914-1915

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This report was prepared by a Special Committee of the China Continuation Committee, and has been received by that Committee, and approved by them as to its general substance. Without accepting responsibility for all the details in the report the Committee commend the report to the careful study of all interested in this important subject. The specific recommendations appended have been adopted by the China Continuation Committee, and full responsibility for these is accepted by that Committee.

REPORT OF SUB-COMMITTEE ON UNOCCUPIED REGIONS OF THE SPECIAL COMMITTEE ON SURVEY AND STATISTICS, SUBMITTED TO THE CHINA CONTINUATION COMMITTEE AT ITS THIRD ANNUAL MEETING, SHANGHAI, APRIL 30th to MAY 5th, 1915

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I

GENERAL FEATURES

There are various estimates of the area of Kwangsi. The most generally accepted is 77,220 square miles, although it has been placed as high as 84,000. The population is between seven and eight millions. The province has the French possession of Indo-China on the south; and touching it in a semi-circle east, north and west, are the provinces of Kwangtung, Hunan, Kweichow and Yunnan. Kwangsi is very mountainous, with three main valleys which are well watered by rivers, with their tributaries. In the south-west the two main branches meet above Nanning and form the West River. This is joined at Süchow (Kwaiping) by the Peh River. The Peh River is made up of the Red River and the Liu River. The Red River, having formed part of the north-west boundary of the province, flows in a south-easterly direction and receives from the north, in the Linchow prefecture, the Lin River, about one hundred miles from Süchow. In the east of the province, the Fu River flows south to join the West River at Wuchow. North of Kweilin, the former capital of the province, the Fu is connected by means of a canal with the Siang River, and so through Hunan with the Yangtze. From Wuchow the West river flows to Samshui, in the neighboring province of Kwangtung, after which it breaks up into numerous branches, which go to form the great Canton delta. The country away from the rivers in the province of Kwangsi is sparsely settled; but the soil is fairly good, and agricultural development is possible far beyond present production.

COMMUNICATIONS, CLIMATE AND PRODUCTS

Upwards of thirty motor-launches run regularly between Wuchow, Liuchow, Nanning, Poseh and Lungchow. Lungchow, in the extreme south-west corner of the province, can be reached by motor-boats in high water only. Kweilin, in the extreme north-east corner of the province, can be reached by the Fu River. This river, however, is only navigable by native craft, the water being too shallow and the rapids too numerous for motor-boats. The Fu river forms a means of communication with the neighboring province of Hunan. The Red River is, at the present time, navigable only by native boats; but surveyors have reported that, if the country were sufficiently settled, the river would permit, especially in high water, of the use of motor-boats. This river runs away to the borders of Kweichow and into Yunnan province. Other rivers, navigable for small craft, form highways of communication with various parts of the province. Poseh is in communication with Kweichow and Yunnan by means of caravan routes, and considerable trade is carried on. The French Government of Indo-China is desirous of constructing a railroad from their borders to Nanning; and the Chinese, it is reported, have already contracted for a railroad from Pakhoi, in Kwangtung province, via Nanning and Poseh, to Yunnan province. A branch of the Hankow-Canton line is expected to run to Kweilin from the Kwangtung province. None of these railroads, however, have materialized to date. Telegraph and post offices are well scattered throughout the province, and these facilities are steadily improving and increasing.

The mineral wealth of Kwangsi is considerable, although little developed. The agricultural products are numerous, and vegetables and fruit are plentiful. Foreign goods come mostly via Hongkong, and expense is relative to the distance and the facility of communications between it and the various centers concerned. There is considerable timber in the province, especially in the north-west section. Industrial pursuits are few, as the country is wild and infested with robbers. Considerable import and export is carried on through the three treaty ports, Wuchow, Nanning and Lungchow, particularly the first two mentioned. The climate is semi-tropical in the south, and the moist heat from May to September is very trying, the thermometer rising to over 100° F. The northern climate is more temperate and even cold in winter. Sometimes snow falls around Kweilin.

III

PEOPLE AND LANGUAGE

A large number of the population are descended from the T'ö (meaning "native") people, who have intermingled with the Chinese of the province since the Government sent soldiers for the subjugation of the territory in the 11th century.

Again we have Chwangs, a numerous tribe found largely in the north-western section of the province. The Miaos, less in number, are found at the head of the north-central valley. Official proclamations concerning these tribes are written in the Chinese language, as are also family names, shop signs etc. As a matter of fact, these people regard themselves as Chinese, and some are in good positions in the Government. These tribal languages are seldom used in the schools, Mandarin being the language largely taught.

Mandarin and Cantonese speaking peoples are found in large numbers in the province. The former are more especially in the northern section of the province, while the Cantonese are in the south. This applies from the extreme east to the extreme west of the province. There are also some Hakkas in the center and east.

For work among the tribes, which are at present practically untouched, the tribal language will be necessary as an auxiliary to Mandarin or Cantonese for efficient work. There are some 300 or 400 of these tribes people who are members of the Christian Church in Kwangsi. They are quite open to the Gospel, although those in the more remote mountain sections of the province are more or less fearful of strangers. Their religion is very much the same as the Chinese although more animistic.

Regarding the Chwangs, Mr. Oldfield of the Alliance Mission, in the record of an itinerary from Linchow to Posoh, says:

"On this trip of 2,400 li the people in all the districts through which we passed are almost entirely Chwang. Their social status is of a high order, the Chinese considering them quite their equals and mixing with them in inter-marriage, while holding in contempt the Miao, Tong and Yao races.

"In the cities and markets along the main road, Mandarin or Cantonese is freely spoken, but one has only to branch off the main route a few li to find that the language is entirely different. We have met scores of men in the country markets who could scarcely understand a sentence of Mandarin. Often, as we tried to converse with the people, we were met by blank amazement until a bystander took pity on us and told them what we wanted. The women and children are almost entirely illiterate and speak nothing but their tribal language.

"The scarcity of shrines and temples in the districts through which we passed would lead us to believe that to a great extent the Chwang people are animistic. The few small temples which we saw were made of unhewn stone; no mortar was used, and the temples contained a few wooden idols.

"Since the standard and form of education of any people determines largely the means and methods to be used in their evangelization, I made special inquiries as to the educational facilities obtaining in their districts. I visited their schools, met the scholars, conversed with the teachers, and found that the schools in the markets and villages of Tehsheng, Lakao, Changho, Tunglianchow, Hsiakia and Lungch'uantong were almost uniform in their methods of teaching. The schools that are established by the Government, and also those supported by the people themselves, use the new school books and teach in Mandarin; but, for the most part, the explanations of the books and ordinary conversation is in the native vernacular. The Government is doing but little for the people off the main routes of travel, and education for girls is entirely nil.

"The language of the people has but slight resemblance to Mandarin or Cantonese. Their rolling Rs and deep guttural pronunciations often puzzled us, as we tried to learn a few short sentences for use on the road. The idiom of the Chwang dialect in most instances is opposite to that of the Chinese language. One thing that surprised me and gave cause for rejoicing is the fact that the Chwang dialect in Kwangsi is very similar in all parts of the province. I secured a list of words for use on the road. These were tested and compared at six strategic centers viz: Linchow, King-yuen, Tungkiang, Tunglianchow, Poseh and Tsiengkang—cities separated at an average of 400 li, and yet out of a vocabulary of 100 words and phrases there was only the slightest variation. This will make the evangelization of Kwangsi's numerous tribesmen a comparatively easy task. What I have seen and heard during the past six weeks proves to me conclusively that, in order to reach the Chwang people, who form the bulk of the population in western Kwangsi, the Chwang dialect will have to be acquired. Chwang is the language of the road, of the fireside and the markets. The fact that proud Mandarin and Cantonese merchants must learn the Chwang vernacular, in order to do business with these people, shows the importance and scope of this as yet unlearned dialect. In our intercourse with the people we found them friendly, sociable and respectful to strangers."

IV

A NIGHT IN A CHWANG VILLAGE

"The carriers were tired; all day long they had marched mid the scorching heat with their loads of Scripture portions: and now, as the sun began to sink behind the western hills, we found ourselves still on the road far removed from our destination. In the distance a small village could be seen surrounded with earthen walls, while from the center of the group of dwellings rose a lofty watch tower with its numerous gun-holes on every side, which told plainly the dangers of the country through which we were passing. Here we thought we might find shelter for the night and obviate the need for pressing on in the darkness; therefore, leaving the main road, we turned in on the narrow path that led to the village. We had only gone a few rods, however, when a peasant working in a distant field, seeing us leave the main road and start towards the village with the carriers following in the rear, stopped working and ran hastily to the village. Nearing the main outer entrance he called wildly, "Pa tu, pa tu," "Shut the door." Immediately there was a stir; men, women and children lent a hand, while bars and boards were carried and the door shut and barricaded. This done, watchers were placed in the tower and at the loopholes to watch what would take place, while two men came out to meet us and, if possible, keep us at a distance. We met them kindly, told them we were belated travelers who were preaching the 'Jesus doctrine' and distributing Christian literature; but, having walked all day in the hot sun, our men were tired, and not being able to reach our destination would like, if possible, to stay in their village over night. They were very suspicious, and asked us all manner of questions as to our persons, habits, destination, etc. These were all explained fully, calling cards shown, passports exhibited, baskets opened up to show we were telling the truth and had no concealed weapons. When all this was done and our explanatory vocabulary almost exhausted, at last the men slowly nodded their consent, and turning led the way back to the village. We followed in single file, glad that we did not have to tramp further that night; but we had reckoned without our host, for upon reaching the village the people behind the walls refused to open the barred doors. They still feared all was not right. Other villagers had been beguiled by late callers and involved in serious trouble, and they did not intend to run any risks. They peered at us through the gun-holes in the walls, while we coaxed, reasoned, begged and pleaded, but in vain. Seeing that further treaties were useless, we told them that we did not blame them for their caution, nor would we thrust ourselves upon them, but would sleep in the open air under the starry sky with the ground for a bed and the

clouds for a covering; while they, to keep us from starving, might make rice gruel, and without opening the doors hand it to us over the wall with a pole! Then putting our words into action, we opened our baskets, took out a water-proof sheet and spread it on the ground; then stretching ourselves upon it, we told them we would rest well and leave at daylight next morning. This was too much for the frightened watchers. To have us lying at their doors throughout the long night might prove disastrous; so, after consulting among themselves in a language we did not understand, at last the bars began to come down, and presently the doors opened with a prolonged squeak, and we were told we might enter. Our carriers picked up their baskets, and following our guide we went in. We had only walked a few yards, however, when as in Peter's deliverance from prison, we came to another barred gate. This was slowly opened, and we were led along narrow alleys, wider passage-ways, through dark rooms and under covered archways, coming to barricaded openings that had to be unbarred before we could enter, until at last our guide disappeared through a low narrow opening in a mud wall, and we followed. Here we groped in the darkness until a light was brought, and we found ourselves in a long, narrow room with mud floors and walls and a small narrow opening to admit air. Here we sat down on benches that were brought and began to chat. As it was late, we told them that, since they had been so kind as to give us shelter, we would not trouble them to cook our supper; for, as we were tired with the day's journey, we would soon go to sleep. Gradually we gained their confidence, and presently they brought us some cold rice that had been left over from their supper; and, having cooked some pork that we had brought with us, we were soon licking our lips and smiling at each other. After supper we got out our Gospels and tracts, and giving some to them began to talk about the Gospel. It was a strange, new story to them, and but few could understand; for, out of a company of sixty men, women and children, only six of the men could converse intelligently in Mandarin. The women and children could speak absolutely nothing but their tribal native tongue. How we wished we could speak their dialect, and tell them plainly the Gospel message!

"Here is a people occupying a large portion of the area of this province, the vast majority of whom speak no other language than their own native tongue. To this people the Gospel has not as yet been given. No missionary in Kwangsi speaks their dialect; no Chinese worker is laboring among them; no Christian chapel has been opened in their territory. They live, they die, unreached, unhelped and unheeded. For decades they have been groping in the darkness; for decades more they will have to grope, unless someone comes to give them the Message.

"This is a clarion call to the friends at home to bear this needy people before the throne, that soon a 'door of hope' may be opened to them; a call to God's stewards that means may be provided to open up work in their territories; a call to the students at home to come to Kwangsi's virgin soil and devote their lives to the salvation and uplifting of this primitive people."

V

MISSIONARY OCCUPATION

If a line were drawn diagonally across about the middle of the province to the west of Kweilin in the north-east, Liuchow in the center and Lungchow in the south-west, we should then have the occupied and the unoccupied parts roughly indicated, the former lying to the east of the line and the latter to the west. Let us first deal with the occupied portion, where with some reinforcement of the staff, there are probably enough centers of foreign occupation for efficient work.

1. *Missions at Work in the Province*

The province is occupied by five missions, namely: The Christian and Missionary Alliance, The American Southern Baptist Convention, The Wesleyan Methodist Missionary Society, The Church Missionary Society and the Emmanuel Medical Mission. The foreign staff of these missions is as follows:

	Men	Single Women	Wives	Physicians	Total
C. M. A.	11	6	9	—	26
S. B. C.	5	2	5	(2 men 1 woman)	12
W. M. M. S. . .	1	—	1	1	2
C. M. S. . . .	2	—	2	(1 woman)	4
E. M. M. . . .	1	—	1	1	2

2. *Cities Occupied by Missionaries*

Wuchow. Taking up the main cities that are occupied by missionaries in the province, we should first mention Wuchow. This is the port in the eastern extremity of the province and is the natural gateway to all the interior cities. It is occupied by three missions.

The Christian and Missionary Alliance has a total staff of nine foreign workers, not including junior missionaries engaged in the study of the language in the Receiving Home, which is situated on a hill opposite the river. About a score of Chinese workers are employed. The local church has been entirely self-supporting for

some years. Two Bible Schools, one for men and one for women, are training workers for the interior. There are also middle and primary schools connected with these. There is also a small printing plant in connection with the work, where books and tracts, mostly helpful to Christians, are published, also a Chinese Quarterly, *The Bible Magazine*, with over 1,500 subscribers.

The American Southern Baptist Convention have eight of their foreign workers here. There are about twenty outstations manned by Chinese workers. Primary education is carried on, and there are girls' and boys' boarding schools. There is also a Women's Training School and Quarterly Bible classes for preachers. The hospital deals with over 10,000 out-patients and over 300 in-patients per annum. Beside the two medical men, there are also two Chinese doctors. One of the doctor's wives is a fully qualified medical missionary.

The Wesleyan Methodist Missionary Society's work consists of Church, girls' school and hospital. The foreign staff has recently been reduced to one married doctor. A Chinese pastor is in charge of the local Church, superintended by a visiting missionary from Canton. Four outstations are worked from Wuchow as a center. Eight Chinese assist in the work of the Church. There is a primary school for girls with about 30 scholars. The Hospital received last year (1914) 360 in-patients and 4,600 attended dispensary.

The total church membership of the three missions at Wuchow is about 800.

Pinglo is on the Fu River, about half way between Wuchow and Kweilin, and is occupied by The Christian and Missionary Alliance. The work is in its early stages, and there are only about twenty-five communicants. The foreign staff consists of one ordained man and his wife and one woman worker. A Mandarin Women's Bible class has been started here. There is a Baptist chapel in Pinglo, in charge of a Chinese worker, and some Baptist outstation work in the prefecture.

Kweilin. This is further north on the same river as Pinglo. It was until recently the capital of the province. There are six preaching halls in the city, three worked by the Church Missionary Society, two by the Alliance Mission and one by the Baptists. Outstation work is carried on by the Church Missionary Society working to the north and the Alliance to the south, these two missions having a mutual understanding. The American Southern Baptist Convention and the Christian and Missionary Alliance have each a married missionary here. The Church Missionary Society have two married missionaries and a single lady. The wife of one of the clergymen is a fully qualified doctor, and does a considerable amount of medical work mostly, of course, among women.

Pingnamyun is on the north bank of the West River, about sixty miles above Wuchow, and is a station of the Christian and Missionary Alliance with two ladies in residence. There is a girls' primary school and a church membership of about ninety-six, which includes the members of an outstation about seventeen miles in the country, which is in a very encouraging and prosperous condition.

Sunchow or Kwaiping. The Christian and Missionary Alliance have a married missionary and his wife here; thirteen Chinese workers (men and women), four outstations, primary education for boys and girls, including a school for blind girls, and about 150 communicants and many enquirers.

Naming. This city, now the official capital of the province, situated on the West River in the south-west part of the province, has a population of about 150,000. Its importance as a commercial center is daily increasing. The Christian and Missionary Alliance have been located here for fifteen years, and have a clerical married missionary in charge. The Emmanuel Medical Mission is represented by one medical missionary and his wife. The Church Missionary Society have recently opened work in this city and have a married clerical missionary in charge. The American Southern Baptist Convention have a chapel in charge of a native worker.

Lungchow, in the extreme south-western corner of the province near the French Indo-China border, is occupied by The Christian and Missionary Alliance. An ordained missionary and his wife with one single lady constitute the foreign staff in this important city. There are eight Chinese workers, men and women. The Church membership is about 100. Considerable progress has been made towards self-support. Eighty pupils are in attendance at the boys' school and 35 in the girls'. A large number of Gospel portions have been sold in this district by the colporteurs of The National Bible Society of Scotland.

Linchow. This city is situated about the center of the province and is occupied by The Christian and Missionary Alliance with a foreign staff of one ordained missionary and his wife and a force of four Chinese workers. The work is young and the membership of the Church still small. It is, however, strategically situated as the gateway to the great unoccupied north-west. The first step toward entering this great field has already been undertaken in the opening of Kingyuan, a large prefectural city further up the river.

Wallam. This is an interior city in the center of the south-eastern section of the province. The Christian and Missionary Alliance have had a station here for eleven years, and have a prosperous Church of 61 members who are alive to self-support.

and self-propagation. There is an important outstation at Paklow. The work is for the present in charge of Chinese helpers.

VI

THE NEEDS OF THE PROVINCE

These are for consolidation and extension. The centers at present occupied by the foreign force are well placed to deal with the occupied section of the province. In Wuchow there is danger of overlapping, and consideration is being given to this subject.

Some of the other occupied centers obviously need strengthening. As regards Kweilin, the missionaries there with some further support could work westward into the unoccupied territory, but this should be undertaken after careful, mutual consultation and planning, so that the outcome may be a maximum of efficiency and a minimum of expense. It is generally agreed that, if it were possible for the Church Missionary Society or the Baptists to send a medical man there, a great need would be met. The nearest hospitals are at Wuchow in the south and Yungchow in Hunan. A Bible school would also meet a much felt want. Numerous Government schools have been opened in Kweilin, but some of them have been closed. The Church Missionary Society are opening a hall as a hostel for students. From Liuchow the Alliance Mission intends to work westwards towards Kingyuan; indeed, they have just opened a chapel and hope to place a Christian worker there. The Church Missionary Society have also been considering the question of extending their work.

About half a dozen other places should be opened, say, Poseh, Szecheng, Tunglanchow and a place on the upper reach of the Liu River, say, Jungyun, also Kingyuan, and perhaps Tsenkiang, between Nanning and Liuchow, or Pinchow. Then the province would have enough foreign centers for its evangelization.

Kingyuan. This city is important in that it contracts all the trade of the valley leading to and from Kweichow, and all the business of northwest Kwangsi north of the Red River. At present most of the imports to Hochihchow, Tunglanchow and the surrounding country pass through Kingyuan, and are carried overland from a market called Kweiyuan on the river, about twenty miles above Kingyuan. Kingyuan is a Mandarin speaking city of about 30,000 inhabitants, but around it are busy fertile suburbs.

Tunglanchow is the last place of importance east of the Poseh mountains. It is the end of the postal system, and as yet has no telegraphic communication with the rest of the province. The whole region around is mountainous and makes travel to and from Tung-

lanchow extremely difficult. The natural approach to Tunglauchow and all that country is via the Red River, but, as we have already noticed under Physical Features the river is very difficult to navigate; indeed, impossible except for native boats. Two foreign engineers have, however, been appointed by the Government with a view to the study of the conditions in the hope that blasting and dredging might make the river navigable for steam or motor-launches.

Posch has a population of about 30,000. It is a distributing center, through which passes the trade of north-west Kwangsi and south-west Kweichow, and the business is largely done by Cantonese merchants, although Mandarin is taught in the schools. The prevailing language of the natives of Posch and surrounding districts is what is known as the T'o language, namely, the dialect of the aborigines. A Christian business man, who is also an earnest Christian, has recently located in this city and is carrying on an aggressive missionary work in connection with his business. His main object is missionary work, and his business is only carried on for the purpose of his support. The Alliance is locating a native worker here.

The following is an extract from the valuable notes of Mr. Oldfield's itinerary:

"To man Posch successfully would require an energetic, wide-awake Cantonese speaker; two chapels would be needed, both outside the city wall; the first an attractive chapel on the main business street, where Cantonese merchants would be sought and won, and a secondary chapel in the north of the city in charge of a Mandarin speaking Chinese worker; this chapel would reach the rough mule and caravan drivers from the north who speak but little, if any, Cantonese. A reading-room and a book depot would also be an indispensable adjunct to the work in Posch. From here the Light would radiate towards the four points of the compass, and the printed page would be read by travellers journeying along the various roads that run out from the city. The country immediately surrounding Posch is desolate, barren and unproductive; the red sand hills, scorched and bare, reflect the sun's rays and make the city stifling in hot weather. Farm and garden land is very scarce, and the villages few in number; however, the banks of the river from Posch to Nanning are lined with markets and villages teeming with life. There are a few small cities and, at least, 32 market towns that are still waiting for the Gospel. Apart from a hurried visit from an itinerating missionary or a stray colporteur these markets are entirely neglected."

Pinchow or Pingyanghsien. Mr. Oldfield says: "After leaving the plains of Nanning the first city of importance that lay on our route to Liuchow was Pingyanghsien. This city was formerly called Pinchow, but since the revolution this city and Szeungenfu

have changed their names; the former is now called Pingyanghsien and the latter Wumingshsien, respectively. Pingyanghsien is on the main road from Nanning to Liuchow, 240 *li* north-west of Kweihshien. All imports from the coast enter the district from Kweihshien and are brought overland by bullock cart. Other goods are carried from Nanning by coolies. Nothing but native produce enters from 'Tsenkiang or the Red River. This city, though of only ordinary size, is situated in the largest, most fertile and most populous valley I have seen in 2,400 *li* of travel. There are thirteen market towns within twenty miles of the city; more than six markets meet daily within a few hours' walk of the place. The market of Luhhsu, less than 4 miles south of Pingyang, is undoubtedly the largest market in all Kwangsi. Here wares from Nanning, Liuchow, Kweilin and Hunan may be seen spread out on the streets for sale; the place fairly swarms with people. At this market in the afternoon of one day one of our workers sold so many Gospels, tracts and calendars that the cash received by this one man alone when strung measured 23 ft. 6 in. in length and weighed 56 lbs! The surrounding country is exceedingly fertile; the mountain springs give an ample supply of water, so that when we passed through this district, although other fields were parched and dry, this whole valley had an abundance of water, and the rice crop was excellent. This is a district which deserves our thought and attention; and, when the time comes for us to advance into new territory, I would suggest that the Pingyang valley be given our attention."

As regards medical work, the program for the province should include the strengthening of Kweilin and the opening of hospitals at certain of the unoccupied places where work may be begun. Educational work might well be strengthened at all the occupied places. Nanning, as the capital, would seem to be a strategic center for good schools. Higher education is not an immediate pressing need. The Church Missionary Society send men to the American Episcopal Training College in Hankow. The nearest institutions of college grade are at Canton, (there is also the Hongkong University) and Changsha in Hunan. The Alliance Mission trains its workers at Wuchow.

In closing, we cannot do better than quote a few sentences from Mr. Oldfield's notes:

"On the entire trip of 45 days we walked 800 English miles, but found only one city in which the Gospel is being preached. Day after day we tramped, through rain and sun, over mountain and through valley, for 580 English miles; and yet in all that vast region, with its multitudes of people, there is not a solitary chapel or a single witness of the Gospel message. What a vast district to be

entirely neglected. What a call to the Christian Church to give her men and means for the salvation of this people. What a responsibility for those who have the Light when such multitudes still grope in darkness!"

APPENDIX A

RECOMMENDATIONS PASSED BY THE CHINA CONTINUATION

COMMITTEE

VOTED that the outstanding needs mentioned in the report of the Sub-Committee on Unoccupied Regions be communicated to the Edinburgh Continuation Committee with the request that they bring these needs to the attention of those Societies which in our judgment may be able to meet them. (Third Annual Meeting, Minute No. 105)

VOTED that the report on Kwangsi of the Committee on Survey and Statistics be published for circulation both in China and abroad.

VOTED that Mr. Hoste be asked to draft a letter to one or more of the Missionary Societies setting forth the needs of the unoccupied fields in China and urging upon them the importance of their more adequate occupation. (Ninth Meeting of Executive, Minute No. 117)

APPENDIX B

MEMBERS OF THE SPECIAL COMMITTEE ON SURVEY AND OCCUPATION FOR 1915-1916.

Rt. Rev. L. H. Roots D. D., Chairman
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Corresponding members:

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REPORT OF THE
SPECIAL COMMITTEE
ON
THE TRAINING OF MISSIONARIES
SUBMITTED TO THE
CHINA CONTINUATION COMMITTEE
AT ITS THIRD ANNUAL MEETING
SHANGHAI
APRIL 30th to MAY 5th, 1915

Special Report prepared for the Home Boards

OFFICES OF THE CHINA CONTINUATION COMMITTEE
5 QUINSAN GARDENS, SHANGHAI

THE CHINA CONTINUATION COMMITTEE

The Rt. Rev. L. H. Roots, D.D., *Chairman*

Rev. Z. T. Kaung } *Vice-Chairmen*
D. E. Hoste, Esq }

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MEMBERS OF THE SPECIAL COMMITTEE ON THE TRAINING OF MISSIONARIES. 1914-1915.

Rev. Frank Rawlinson (Chairman)	Mr. W. B. Pettus	
Rev. W. Hopkyn Rees, D.D.	Rt. Rev. L. H. Roots, D.D.	} <i>Ex Officio</i>
Rev. J. W. Crofoot	Rev. Ch'eng Ching-yi	
Rev. C. S. Keen	Rev. E. C. Lobenstine	
Rev. F. W. Baller		

Special Resolutions on the Report of the Committee on the Training of Missionaries adopted by the China Continuation Committee.

Resolved that the China Continuation Committee without accepting responsibility for all the details in the report place on record their sense of its high value as a guide and basis of action in carrying on and developing the work of Training Schools for Missionaries. The Committee further recommend it to the careful study of all interested in this important subject.

Resolved that a letter be addressed by the Chairman and Secretaries of the China Continuation Committee to the Annual Conference of Secretaries in Europe and America, representing the need of existing Training Schools for Missionaries being provided as soon as possible with hostels and class rooms for students. In the event of this being impracticable for all the centers mentioned in the report it is suggested that this be done first in the case of the institutions at Peking and Nanking. The said letter should also recommend that the Home Boards make it a rule that for districts where the Mandarin language is used new workers should, if possible, study at one or other of the existing schools for an academic year, it being clearly understood that the students accept the oversight of the Principal and are prepared to carry out the regulations of the Training School.

REPORT OF THE SPECIAL COMMITTEE ON THE TRAINING OF MISSIONARIES, SUBMITTED TO THE CHINA CONTINUATION COMMITTEE AT ITS THIRD ANNUAL MEETING, SHANGHAI, APRIL 30th TO MAY 5th, 1915.

I. EXISTING TRAINING SCHOOLS	CHINA CONTINUATION COMMITTEE
II. THE PRESSING NEEDS OF EACH OF THESE SCHOOLS	APPENDIX
III. RECOMMENDATIONS OF THE SPECIAL COMMITTEE ADOPTED BY THE	MEMBERS OF THE COMMITTEE FOR THE YEAR 1915-1916

I

EXISTING TRAINING SCHOOLS

There are in China altogether nine centers where special work is being carried on in the study of the Chinese language by missionaries, viz: Peking, Weihweifu, Chikungshan, Hankow, Anking, Nanking, Yangchow, Chengtu and Canton. At Hankow and Canton the work has not developed beyond the conducting of Language Study Classes; but at the other centers fairly well organized schools are in existence. All are of recent development, with the exception of the two China Inland Mission Schools, the one for men at Anking, and the one for women at Yangchow. The best equipped schools in the way of buildings, etc., are those belonging to the China Inland Mission. The one best equipped with regard to trained leadership is that at Nanking, in charge of Rev. C. S. Keen, the only specially trained man so far permanently allocated to this work. The school at Peking has done the best work in training Chinese teachers. With the exception of three, these schools are all conducted under Union auspices. Of these three the two China Inland Mission Schools are an integral part of an interdenominational Mission, so that in reality there is only one exception, viz: the school at Weihweifu, which is conducted by the Canadian Presbyterians. These schools and classes have a student enrollment of above 160 pupils. In several cases, however, the number is reduced owing to the effects of the European War. Under normal conditions there would be at least 300 pupils in the centers to be served by these schools.

The work of these schools is being done in the local dialect, and it is the conviction of those doing the work that greater efficiency can be thereby secured.

The responsibility for these schools rests, in each case, on an organization on the field. The expenses of the schools, however, are ultimately met by the Missions concerned, secured in most cases through a system of fees. At Peking, Chikungshan, and Nanking, three places where a definite fee is charged, this amounts to about \$50.00 (Mexican Currency) annually. The cost of books and private teachers is in no case included in this.

At its 1914 session the China Continuation Committee appointed a Language Study Commission, consisting of Messrs. Frank Rawlinson, F. W. Baller, and W. B. Pettus, to visit the language schools. In November of the same year this Commission visited all the schools with the exception of those at Chengtu and Canton. Later Mr. Rawlinson and Mr. Pettus visited separately the school at Canton. They were enabled to gather up the results of the experience gained at the various places, and embody it in a report. They were able, furthermore, to hold conferences and deliver lectures on various phases of the problem. As a result of their tour the collated information on the subject of Language Study has been put in the hands of all those primarily interested, and as a further result of the conferences held and suggestions made, quite a number of changes have been made in the methods of conducting these Language Schools.

We are of the opinion that the following places should be first fully equipped for carrying on this work:—Peking, Nanking, Wuchang, Canton, and Chengtu. The equipment of these five places would, with the two China Inland Mission Schools (which are available for members of the C. I. M. only), give seven centers where efficient work could be done in training missionaries. The Mandarin-speaking and the Cantonese-speaking sections would thus be fully supplied. Foochow also has plans for establishing a small school in connection with the Union University. As a result of the experience gained therein, and in the places mentioned above, light would be thrown on the problem of providing facilities for study for the other Coast Provinces from Shanghai south, for which provision should yet be made.

II

THE PRESSING NEEDS OF EACH OF THESE SCHOOLS

First, a trained Director. At present there are six missionaries who practically give their whole time to this work. Three of these are in the two China Inland Mission Schools. At least the full time of two other missionaries is used at Canton and Chengtu. Additional help is rendered by other missionaries. Only one of those thus assisting in the study of Chinese has had any special training therefor.

The growing need of the Missionary Body for efficient Language Schools makes the position of a Director in such schools one of much opportunity and great importance. In order that proper efficiency may be attained it will be necessary for each school to have someone especially trained and set apart for the position of Director.

The second pressing need is that of trained Chinese teachers. Such can only be secured by a careful process of normal training and development. Towards this phase of the problem comparatively little attention has been directed, but it is recognized that the best language teaching is done by those who teach their mother tongue. The training of a corps of Chinese teachers will tremendously increase the efficiency of all these Language Schools.

The third pressing need is that of material equipment in the way of buildings. In this regard the China Inland Mission Schools are best off. It is possible that at the centers to be developed some temporary accommodation for classes can be made, but we would emphasize the extreme importance of hostels in connection with these Language Schools. The preparation and equipment of such hostels in close proximity to the place where the study is carried on is vital to the success of training schools for missionaries.

We desire to record it as our conviction that no attempt should be made at the home base to give instruction in the spoken Chinese. Some practical knowledge of phonetics, however, would be of assistance in enabling the students to master difficult sounds.

We are of the opinion, also, that all new missionaries should, if possible, spend the first academic year of their life in China in a Training School, and we would urge upon the Boards the extreme importance of having the students arrive early enough in the Autumn to begin their study with the others, and for the additional reason that the Autumn and Winter months are the best ones for study from a health point of view.

All those in charge of Training Schools for missionaries should be given special facilities for further study while on furlough.

III

RECOMMENDATIONS OF THE SPECIAL COMMITTEE ADOPTED BY THE CHINA CONTINUATION COMMITTEE

I. That the China Continuation Committee appoint another Committee on the Training of Missionaries. Inasmuch as the Committee in the past year felt it best to concentrate its attention and efforts on the problem of Language Study, it would suggest that the incoming Committee might profitably concentrate on some other phases of the problem of the training of Missionaries, and also that

it should investigate how those engaged in the training of missionaries on the field can best keep in touch with and co-operate with the Boards of Missionary Preparation in Europe and America.

2. That the China Continuation Committee take steps to secure, as early as possible, some expert on Language Study to visit the Training Schools for Missionaries for the purpose of giving a series of lectures on the latest developments in Language Study.

3. That the China Continuation Committee recommend that arrangements be made by the Training Schools for Missionaries for a series of lectures by experienced missionaries to be delivered at all the schools.

4. In the opinion of the China Continuation Committee there is need of a study of the various dialects by an expert phonetician. This matter is referred to the Executive Committee with instructions to consider what steps can be taken to arrange for the visit of such an expert from Europe, and with authority to arrange for his coming if possible.

APPENDIX

MEMBERS OF THE SPECIAL COMMITTEE ON THE TRAINING OF MISSIONARIES 1915-1916

Rev. Frank Rawlinson, Chairman	
Miss V. M. Atkinson	
Rev. J. C. Garritt, D. D.	
D. E. Hoste, Esq.	
Rev. C. S. Keen	
W. B. Pettus, Esq., B. A.	
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Rev. Ch'eng Ching-yi	
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Corresponding Members:

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J. G. Cormack, Esq., L. R. C. S.	Rev. J. W. Lowrie, D. D.
& P. Ed.	Miss Luella Miner
D. W. Edwards, Esq., M. A.	Rev. T. W. Pearce
Rev. A. W. Edwins	Miss M. Murray

NOTE: All correspondence relating to the work of this Committee should be addressed to the Chairman, at the Offices of the China Continuation Committee, 5 Quinsan Gardens, Shanghai.

**REPORT OF THE
SPECIAL COMMITTEE
ON
BUSINESS AND ADMINISTRATIVE EFFICIENCY
SUBMITTED TO THE
CHINA CONTINUATION COMMITTEE
AT ITS THIRD ANNUAL MEETING
APRIL 30th to MAY 5th, 1915**

(Partial and Preliminary Report)

**OFFICES OF THE CHINA CONTINUATION COMMITTEE
5 QUINSAN GARDENS, SHANGHAI.**

THE CHINA CONTINUATION COMMITTEE

Rt. Rev. L. H. Roots, D.D., *Chairman*
Rev. Z. T. Kaung } *Vice-Chairman*
D. E. Hoste, Esq. }
Rev. G. H. Bondfield, D.D., *Hon. Secretary*
C. T. Wang, Esq., *Hon. Treasurer*
Rev. Ch'eng Ching-yi } *Secretaries*
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MEMBERS OF THE SPECIAL COMMITTEE ON BUSINESS AND ADMINISTRATIVE EFFICIENCY 1914—1915

F. S. Brockman, Esq., *Chairman*
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Thomas Cochrane, Esq., M.B., C.M.
Miss Grace Coppock
Rev. F. D. Gamewell, Ph.D., LL.D.
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Rev. Ch'eng Ching-yi } *Ex Officio*
Rev. E. C. Lobenstine }

This report was prepared by a Special Committee of the China Continuation Committee, and has been received by that Committee, and approved by it as to its general substance. Without accepting responsibility for all the details in the report the Committee commends the report to the careful study of all interested in this important subject. The specific recommendations appended have been adopted by the China Continuation Committee, and full responsibility for these is accepted by that Committee.

REPORT OF THE SPECIAL COMMITTEE ON BUSINESS AND ADMINISTRATIVE EFFICIENCY SUBMITTED TO THE CHINA CONTINUATION COMMITTEE AT ITS THIRD ANNUAL MEETING, SHANGHAI, APRIL 30th to MAY 5th, 1915.

The complete report will cover the following heads:

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| I. INTRODUCTORY. | VIII. THE ANNUAL MISSIONARY CONFERENCE, COUNCIL OR AUTHORITY BODY. |
| II. FUNDAMENTAL PRINCIPLES OF MISSIONARY ADMINISTRATION. | IX. THE FUNCTION OF THE COMMITTEE ON MISSIONARY ORGANIZATION. |
| III. ESSENTIAL ELEMENTS IN MISSIONARY ORGANIZATION. | X. THE ORGANIZATION AND ADMINISTRATION OF UNION UNDERTAKINGS. |
| IV. RELATION OF THE MISSION TO THE BOARD. | XI. MISSIONARY BUSINESS METHODS. |
| V. PRINCIPLES DETERMINING THE SIZE OF A MISSION AND THE NUMBER OF MISSIONARIES IN A STATION. | XII. A CENTRAL BUSINESS AGENCY. |
| VI. RELATION OF THE MISSION TO THE CHINESE CHURCH. | XIII. RECOMMENDATIONS ADOPTED BY THE CHINA CONTINUATION COMMITTEE. |
| VII. RELATION OF THE DEPARTMENTS OF MISSIONARY WORK TO EACH OTHER. | APPENDIX. |
| | MEMBERS OF THE COMMITTEE |

(Sections I, II, XII, XIII and the Appendix are included in this report)

I. INTRODUCTORY

The early era, when evangelistic efforts with heavy but simple demands was almost the only form of missionary work, is giving way to the present period of bewilderingly complex duties. This expansion has forced us into a period of organization and specialization. The Committee on Business and Administrative Efficiency is making a study of the organization of missionary work with a view to finding what plans of organization are proving most efficient and to investigate, if possible, the principles of efficient missionary administration.

In the report the standpoint taken has been that of the Mission rather than of the Chinese Church. This is done because for the present the Mission in most instances rather than the Chinese Church is the center of administrative control.

The Committee in preparing this report are aware that administrative efficiency in itself cannot bring the highest success in missionary work; the transformation of lives is the work of God and

the power of God is the one great resource upon which missionary work must depend. Missionary work, however, has certain aspects which are similar to those of large commercial and industrial enterprises, and in these aspects the same principles of organization apply to missionary work as to commercial and industrial. For example, money expended by the Mission is subject to the same exacting standards of business practice as is that of a large corporation. A poor organization may waste the time of missionary workers in the same way as it will that of workers in an industrial plant. A poor architect, an inexperienced superintendent-of-buildings, an incompetent contractor, will produce similar results in the erection of a mission building as in any other building. An inexperienced book-keeper with a bad system is as costly to a mission as to a business firm. A mission can not hope for immunity from the consequences of bad business methods and poor organization because of its spiritual aims.

II. FUNDAMENTAL PRINCIPLES OF MISSIONARY ADMINISTRATION.

1. *The aim and scope of the work and its broad lines of policy should as far as possible be definitely settled and fully understood by both the Mission and the Board from the beginning.*

The China Inland Mission is an example of a work with definiteness of ideal and general policy adhered to continuously for a number of years. This has covered in this case limitation of territory, emphasis in kind of work, relation to other missionary organizations and determination of the principles to be observed in obtaining support for missionaries.

Such definiteness of aim is to a Mission what a constitution is to a country; it becomes the Mission's principle of growth. It is a compelling force for unity because the attainment of the common ideal is the glory of all. Departmental jealousies give place to a spirit of co-operation.

This definiteness of aim is a great saver of time. Many questions do not need to be discussed; many calls for service and demands for opening new work are automatically settled. The distribution of forces and funds has a guiding principle.

Without such an aim all sorts of tangents will manifest themselves. No mission should grow by the coral reef method, each person adding what he wants, when and where he wants it.

Such an aim or ideal should not be so rigid as to preclude the clear leading of God's spirit in another direction, but a radical change should not be allowed until after the fullest consideration and for the clearest and most convincing reasons. A Mission should not permit

the whim of a wealthy donor, the sentiment of an active and persuasive woman or the determination of a strong-headed man to veer the bark from its true course.

Successful missionary work is due as much to what a Mission has declined to do as to what it has done. Some missions now find themselves unable to make the rapid progress offered by the opportunities of the present time because they are handicapped by the burdens inherited from a previous generation.

2. *A Mission, or the Missions of one Board, should at regular intervals take accurate account of resources in men, money and equipment; review the needs of the whole field; and map out a clear-cut program of work covering a definite period.*

This program is different from the general policy and aim referred to above; it determines the immediate methods and policies toward the accomplishment of the far off aim. Such a program should cover in its main features a period of five or more years, but should be revised and have its details filled in each year. It should cover such matters as the number of new missionaries to be asked for and in order or urgency, the number of new Chinese workers to be added to the force, the occupation of new territory, the new buildings to be erected, the distribution of funds, and the main lines of emphasis. All work should be fitted into this program; any decision as to enlargement should be reached in the light of it; all departments of effort should be co-ordinated with a view to carrying it out. It should be broad and statesman-like, yet definite and compassable.

The National Councils of the American Presbyterian Mission and of the London Missionary Society have since their organization done splendid work in definite and comprehensive plans for all the Missions which they represent. Such small but representative bodies of experienced men afford excellent organizations for working out a constructive plan.

Such a plan is of great value not only on the field but is often, when made known to the home churches, of important service in increasing gifts of men and money. In Korea several years ago the Southern Presbyterian Mission decided the number of stations, the number of foreign workers and the equipment necessary in the part of the Korean field which had been assigned to the Mission. The whole was presented to the church in America. The church responded much earlier than the fondest hopes of the Mission had anticipated.

In mapping out work, careful study should be made of the force and time required for its accomplishment. This means an accurate, comprehensive and minute study of the work to be done. A piece of missionary work is usually more complex and difficult than appears

on the surface. In the enthusiasm which comes with the first view of an opportunity, even known difficulties are minimized. A Mission thus obligates itself to a task altogether too great for the time at the disposal of its staff. This is probably the greatest sin in missionary administration. It results even at the beginning in work poorly done, the breaking down of workers, and, later, the abandonment of work or its frequent interruption. The task is always hopelessly beyond accomplishment and the workers are too burdened and harassed to respond to suggestions. Under such conditions it is useless to try to introduce measures of efficiency.

While a compassable task constantly spurs one to the exercise of his best powers, an unattainable task kills enthusiasm.

In this respect we might well study the example of industrial institutions where the most minute study is made of the time required to perform each task by thousands of workmen. In some factories minuteness is carried to the point of knowing within a fraction of a minute the time required for every operation. It is true that our tasks are largely not mechanical and not capable of the same rigid standardization, but the fact that we cannot determine within a fraction of a minute the time that work will consume does not mean that we should make no effort to determine whether it will take one man one year or two men five years.

This undertaking of tasks far beyond our time and strength has its main cause in our feeling that we cannot afford the time to minutely investigate the situation and patiently think through its problems. Planning is costly of time and effort but not so costly as the drifting into situations which mean certain disaster.

One of the most common mistakes we make is to disregard the demands made upon the missionary force because of furloughs and emergencies such, for example, as sick-leave. About fifteen per cent. of the missionary force is constantly on furlough, about five per cent. of the remainder of the force are lost during the year because of emergencies. In manning a field, therefore, a staff twenty per cent. greater than that required on the field at any one time should be provided. A certain proportion, therefore, of the missionary force should always be kept at such tasks that they can be easily withdrawn to meet the demands growing out of emergencies and furloughs. A schedule of furloughs and supplies should be worked out from five to ten years in advance and frequently revised.

3. *As far as possible, each person should give his time and energy to that form of effort which he is by natural ability and training best fitted to do.*

The functions to be performed by the missionary body are now so varied that specialization is necessary. The small school has grown into the medical college, the theological college, the normal school and the university, all of which demand teachers highly trained in a number of different lines. The preparation, publication and distribution of literature has become a huge undertaking and calls for experts. Large buildings are being erected or are now demanded, and these require the technical knowledge of the architect. The Treasurer's work has assumed such a volume that the missionary trained for evangelistic work is unequal to the financial administration of the Mission.

Some of the Boards have been slow to realize this. In a laudable desire to continue the emphasis upon evangelistic effort, they have insisted upon sending only men trained for evangelistic work long after specialists in other lines are demanded. The evangelistic missionary in many cases is still put to keeping books, erecting buildings and doing other things for which he is not specially qualified, with the result that his long training for evangelistic work is unused and he is transformed from an efficient to an inefficient agent doing but a fraction of the work which an expert would do in these lines. In a vain effort to preserve the evangelistic emphasis this emphasis was in a measure lost.

The medical work in like measure has suffered by a policy or lack of policy which gives a man four years for his preparatory school work, four years for his Bachelor of Arts degree, another four years for his medical degree, one year in a hospital, two years of language study on the field, and puts him at the end of this time to superintending the erection of a residence—something for which he is in no respect qualified.

Many missionary buildings have been erected by those who had no taste, training or experience for the work. The average missionary compound or college is all too eloquent and pathetic a monument to the folly of the system which forces this upon the missionaries.

Some Missions, having the feeling that all the members of the Mission should be kept in touch with all departments of the work, in order to hold their fullest sympathy, have followed the policy of rotating the membership of the Committees, so as to ultimately place each member of the Mission on every Committee. In the early days of missionary work, when the missionary was apt to be called unexpectedly from any line of work to any other, there was perhaps wisdom in this policy, but when the functions have become so highly specialized that such interchange is impossible this policy is directly opposed to the highest efficiency. It brings the whole Mission to a dead level of comparative inefficiency: the expert is con-

stantly held up and check-mated by those who are incompetent to give expert judgment.

The ideal of administration from this standpoint is described by a skilled administrator as to have each man perform those functions which he is best fitted to perform, and prohibit him from interfering in the performance of those functions about which he is not specially qualified to give opinion.

4. *The Executive function should be so clearly defined and located that business can be carried on with despatch.*

The problem of the administration of the Mission during the interim between Mission Conferences is for many Missions a serious one. This does not apply perhaps to those Missions with an executive officer, such as a Bishop or a Superintendent, but a Mission with a congregational or democratic form of government often finds itself tied up for eleven months of the year with no person or persons at hand to consider questions and make final decisions.

Some Missions attempt to meet the difficulty by an Executive Committee. In other Missions a number of committees are appointed, such as the property committee, examining committee, educational committee, etc. As a rule administration under committee management is slow, timorous and inefficient. The committees are usually large, members live in widely separated places and are often not specially qualified for the committees on which they serve. Business is transacted by correspondence or by a hasty meeting just before the annual conference. Authority is frequently either withheld from the committees or so grudgingly given that they fear to exercise it. Important questions which come before them are referred to the annual meeting or by correspondence to each member of the Mission.

The Canadian Methodist Mission has devised a modification of the committee executive which is proving of real practical efficiency. The Mission selects a small Executive, all of whom must reside in one center. Regular meetings are held one afternoon a week. This center is always the same city. The Secretary-Treasurer of the Mission is *ex officio* a member of the Executive Committee. Other members are elected from year to year, but as a rule the same men are chosen, unless absent on furlough. The Executive has full power for decisive action. In each of the nine other stations of the Mission outside the city where the Executive resides, the Mission elects an adviser or correspondent in order that the Executive may keep in touch with the sentiment of the Mission. It may consult these advisers, or the whole Mission through the advisers, on matters which are not urgent. The opinion of the advisers, of course, has weight with the Executive, but action is by vote of the Executive and not of the advisers. The Minutes of the Executive are published immediately

after each meeting and distributed to all members of the Mission and sent to the Home Board. The great satisfaction which has followed the use of this plan is due to the following characteristics which it possesses.

a. The Executive is located in one center and decisions on urgent matters may be rendered within an hour's time.

b. There is an element of permanency in the Executive. The Secretary-Treasurer is a permanent officer and is an *ex officio* member of the Committee. The place for the Executive is the same. The same men are usually re-elected year after year. There is no rotating of membership on the Executive so as to pay compliments or for fear that the power will fall into the hands of a few. The members of the Executive gain large experience in dealing with the affairs of the Mission and have time to gain wisdom in their decisions.

c. Authoritative action is given the Executive. This has been a matter of gradual growth. The experience of the Mission is proving the wisdom of placing increasing authority in their hands so as to secure rapidity of action.

d. Regular weekly meetings are held and business is thus kept up to date.

e. The Minutes of the Executive are circulated at once among all members of the Mission and the Mission is thus kept informed and interested, and any suspicion that might arise is avoided.

Some Missions have been so anxious to safeguard the executive function that they have paralyzed it or caused it to suffer atrophy. Such a course is not necessary to preserve democratic government. Democracy holds the power to delegate authority, but in any organization of any considerable size power must be delegated in order to gain efficiency. A person who possesses authority and proves unwise in its use should be relieved of it. The bane of missionary administration is the endless time which it requires to do authoritatively the simplest things. Time is spent in various committees discussing and re-discussing a trivial matter which would be decided in a few moments by one or two responsible persons in a business or government organization. Here is the great leak in time which prevents missionaries who have come out to preach the Gospel finding time to preach. Hours are sometimes spent to authorize the expenditure of small sums, and the amount is lost whatever disposition is made of it.

The Annual Missionary Conference which is held by most Missions is valuable to deliberate on plans and policies, but it can never serve as an Executive. Time is needed for deliberation; speed in execution. Much time is wasted in constantly referring a question from one Committee to another, from a Committee to the Annual Meeting and from the Annual Meeting to the Home Board. This

long process is necessary in matters of great importance, but a proper valuation of the missionary's time would diminish the number of questions thus referred.

5. *Methods of work, where possible should, be standardized.*

There is a best way of doing things. This is what is meant by a standard. When a better method has been discovered, then it, of course, becomes the standard. In the sense here used, standardization does not mean perfection. When this best way has been discovered by a group of workers after years of careful experimentation, it is not necessary for an individual or another group of workers painfully to go over the whole process. Everybody does not have to think every question through each time. Experience should not have to be bought the second time, not to say the twentieth. Standardization gradually increases the automatic workings of mission machinery. What would otherwise require the prolonged consideration of a Committee of the wisest members of the Mission is settled in a moment by a clerk.

The past few years have shown a most gratifying progress in the standardization of methods in all sections of the country and in many varieties of work. Several Missions have standardized the requirements for the opening of a day school; such, for example, as requiring that the school house shall have light, ventilation, drainage, that it shall be furnished with seats, desks, chalk, black-board, maps and a clock, in some cases the minimum number of pupils is given; a standard course of study is printed, and the definite qualifications of the teacher named.

The Evangelistic Committee gave this year a good example of the value of the standardization of methods in the instructions which were sent to each city which held an evangelistic campaign. Through the failures and successes of the different cities during the 1913 campaign, they discovered certain elements in preparation which were necessary for satisfactory results. These were carefully written out and placed in the hands of each campaign committee. A city had to agree to come up to the standard of preparation set by the Evangelistic Committee before the campaign was approved by the Committee. By this means each city entered into all of the experiences of the preceding years.

Through the assistance of expert accountants or business agents, much progress has been made in various Missions in the standardization of business methods.

But the beginning has only been made. There is still an almost limitless scope for the application of the principle. Mr. Sidney J. W. Clark, after more than a year spent in investigation of mission methods in China, says: "My surprise did not arise from varying degrees of efficiency, this was natural; but from the fact that no

effort was made to prevent inefficiency or to help the efficient . . . I look upon it as a weakness in missionary Societies that, although in almost every department there are some who are doing model work which might well be taken as the standard for the whole, yet they have no machinery for preventing inferior work or to bring the work up to the level of the best . . . So far as I am aware, there is no tabulated information to guide a doctor in equipping his hospital or in stocking his dispensary. Each does the best he can and finds out afterwards how much better he might have done. Ill-balanced stocks are by no means rare and in many cases the quantity of 'dead' drugs is far too high . . . I was surprised that some Societies have no uniform system of book-keeping and that each missionary made his own. In one mission station I noticed that five successive missionaries had each adopted a different method of book-keeping."

Mr. Morris L. Cook, in a report to the Carnegie Foundation on the Teaching of Physics in a number of American Universities, says: "It must be considered remarkable that in any line of endeavour which has been continuously followed by educated and specially trained men for several hundreds of years, almost nothing has been so systematized and staked down that it has ceased to be now almost a day-to-day matter for discussion. In most lines of business, for instance, there are certain printed forms used by practically every concern in the same line. Business practices have so crystallized that the methods of two concerns at remote points will be in many cases almost identical."

6. *Such records as are necessary to afford reliable data for marking progress and throwing light on problems should be continuously and accurately kept.*

Even a slight study of a large corporation makes clear the value which business places upon records. The records of a railway are kept under thousands of separate headings. The most skilled minds are used to work out the system. It preserves the account of the detailed actions day by day of its thousands of employees. Millions of dollars are spent annually by railways alone, and a whole army of men are employed in making, classifying and perfecting the records. This we may be sure is not done for sentimental reasons nor as advertisement, but this record of the past is considered necessary in order to prepare a rule of action for the future. Such care is taken by the scientist that he is able to record the millionth of a degree of heat or measure the millionth of a second of time. A publisher who makes a record of his costs so as to detect a saving of a hundred thousandth part of a cent per page in his newspaper shows to what extent the business world has attempted to apply the processes of the scientist to itself.

The time expended in making these investigations is considered necessary for further progress. The purpose of records is to afford checks on growth or the lack of it, to furnish a scientific basis for increasing efficiency. Records or statistics are not of value in themselves; their worth is measured by the value, not the amount of information they furnish. Some information about our work is valuable, much is not. We wish to know whether the money expended is most economically expended, the time used to the best advantage, the methods the best.

Most missionaries have misgivings as to the value of records and especially statistics in missionary work. This is not strange, and indeed is wise. So much in missionary work is illusive and escapes statistical tables. The lesson from this fact, however, is not that no record should be kept and no attempt made to record the history of the past, but that these records should be studied with a realization of their inadequacy, even when absolutely accurate.

We do not comment upon the need of standardization and accuracy of records because we look forward with expectancy for much improvement in all of these lines to follow the coming of the statistical secretary of the China Continuation Committee.

XII. A CENTRAL BUSINESS AGENCY.

The Committee on Missionary Business Methods at the Shanghai Continuation Committee Conference, February 11 to 15, 1913, recommended the formation of a central business agency in Shanghai for purchasing and forwarding supplies. In the opinion of this Committee, the obstacles in the way of establishing a general agency carrying its own stocks of goods are, at the present stage, well nigh, if not entirely, insuperable. The Committee has in mind no man to suggest, who is at once available and who is competent in knowledge and experience to manage such an undertaking. The smallest capital upon which it could be started is G. \$50,000. or £10,000, and this amount would only be sufficient to start with a limited number of departments. The agency ought to have twice this amount. The Committee doubts the wisdom of the China Continuation Committee using its influence in advocating the establishment of such an Agency at the present time. This, however, does not mean that nothing can be done. A much more modest but still very useful scheme is in our judgment possible, one which involves no risk of capital and a very small expense, and which should in a few months result in appreciable economies to the Societies using it, and at the same time would pave the way for a larger effort later when the necessary experience had been gained.

The plan which we have in mind is an agency that would for some time involve only the expense of office rent, salary of the manager and Chinese clerk, expert on the typewriter, and chit coolie, office stationery, etc., and would need no capital. Its service would consist in purchasing from wholesale firms in Western countries goods on indent orders as they are required. Payments would be made through the foreign banks and the purchasers would provide money before the goods arrive, hence, the agency would not need its own capital.

Many lines of supplies could be taken in hand that would result in economies; for example:—

1. Building requisites, ironmongery, stoves, grates, etc.
2. Hospital furnishings, drugs, instruments, etc.
3. Educational appliances, school furniture and apparatus, books, stationery, etc.
4. Stores, typewriters, organs, etc. etc.

With the right man in charge the list would soon assume considerable proportions.

The use of the Agency need not be confined to large orders. With the aid of a Home Shipping Agency and careful organization a number of small orders might be combined in one shipment. It may possibly be urged that many existing business houses in Shanghai undertake such work for a small commission. True; but no one house specializes in the many varieties of goods required in connection with missionary work, and the purchasers do not know the best market.

The first few months after the opening of such an Agency would necessarily be occupied in getting information, collating manufacturers' catalogues, and generally getting into touch with the home market. During this period the earning capacity of the Agency would be practically nothing, so that it would be necessary to raise one or two thousand dollars for preliminary expenses.

As soon as the office was opened it could at once be utilized as a Travel Agency in taking steamer passages, etc., and also for giving help in financial matters, securing exchanges and acting as a clearing house. It would, under proper management, be constantly extending its sphere of usefulness and in time might gain the confidence that would attract the necessary capital and enable it to develop into a fully equipped Agency carrying its own stock and thus attaining its maximum of usefulness and economy.

Before starting, it is necessary that the man be found. He must be a consecrated worker, an enthusiast in missionary interest, energetic, a master of detail with the gift of taking unlimited trouble, and of solid business experience. For the first few years at any rate, the work of such an Agency should be supervised by a Board well acquainted with this special field of service.

While in America, the Chairman of the Committee gave considerable time to investigating the possibility of forming an architectural bureau. Several Board Secretaries were interviewed and some encouragement was received; but the more the question was investigated the greater the difficulty appeared of securing architects of sufficient experience and ability who were willing to come out under such an organization as could be affected. The Committee have come to the conclusion that the better solution of the problem is to secure some architectural firm of high standing and keen interest in missionary work to open a branch office in Shanghai.

The Committee are glad to report that Messrs. Shattuck & Hussey, Chicago, who have already done considerable building in the Far East, has promised to open an office in Shanghai in September, 1915. In view of this fact the Committee make no suggestion concerning the organization of an Architects' Bureau.

The Committee feel, however, that a handbook is greatly needed which would give plans, quantities, hints on construction and similar information for the erection of the smaller kind of building needed in the interior which would not justify the outlay which is necessary to secure an architect or superintendent of buildings.

XIII

RECOMMENDATIONS OF THE SPECIAL COMMITTEE ADOPTED BY THE CHINA CONTINUATION COMMITTEE.

a. That the aim and scope of the Mission's work and its broad lines of policy should as far as possible be definitely settled and fully understood by both the Mission and the Board.

b. That a Mission, or the Missions of the Board, should at regular intervals, take accurate account of resources in men, money and equipment; review the needs of the whole field; and map out a clear-cut program of work covering a definite period.

c. That, as far as possible, each person should give his time and energy to that form of effort which he is by natural ability and training best fitted to do.

d. That the Executive function should be so clearly defined and located that business can be carried on with despatch.

e. That methods of work where possible should be standardized.

f. That such records as are necessary to afford reliable data for marking progress and throwing light on problems should be continuously and accurately kept.

g. That the Executive Committee be asked to give serious consideration to the formation of a Central Business Agency, and when, in their estimation, the time is ripe and a suitable man is available, to encourage the organizing, along wise lines, of such an Agency.

MEMBERS OF THE SPECIAL COMMITTEE
ON
BUSINESS AND ADMINISTRATIVE EFFICIENCY

1915-1916

F. S. Brockman, Esq., B.A., *Chairman*
 Rev. O. L. Kilborn, M.D., *Vice-Chairman*
 J. N. Hayward, Esq.
 Rev. F. D. Gamewell, LL.D.
 Rev. J. C. Garritt, D.D.
 Rev. Kaung Ch'ang-ch'uan
 Rev. F. L. Hawks Pott, D.D.
 Rev. A. H. Smith, D.D.
 Mrs. L. Thurston
 Rev. J. E. Williams, D.D.
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 Rt. Rev. L. H. Roots, D.D. }
 Rev. Ch'eng Ching-yi. } *Ex Officio*
 Rev. E. C. Lobensline }

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 Rev. G. M. Wales
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All correspondence relating to the work of this Committee should be addressed to the Secretary of the China Continuation Committee, 5 Quinsan Gardens, Shanghai.

REPORT OF THE
SPECIAL COMMITTEE
ON
A FORWARD EVANGELISTIC MOVEMENT
SUBMITTED TO THE
CHINA CONTINUATION COMMITTEE
AT ITS THIRD ANNUAL MEETING
SHANGHAI
APRIL 30th to MAY 5th, 1915

OFFICES OF THE CHINA CONTINUATION COMMITTEE
5 QUINSAN GARDENS, SHANGHAI.

THE CHINA CONTINUATION COMMITTEE

The Rt. Rev. L. H. Roots, D.D., *Chairman.*

Rev. Z. T. Kaung }
D. E. Hoste, Esq. } *Vice-Chairmen.*

Rev. G. H. Bondfield, D.D., *Hon. Secretary.*

Chengting T. Wang, Esq., *Hon. Treasurer.*

Rev. Ch'eng Ching-yi }
Rev. E. C. Lobenstine } *Secretaries.*

MEMBERS OF THE SPECIAL COMMITTEE ON A FORWARD EVANGELISTIC MOVEMENT

1914—1915

The Rt. Rev. H. McC. E. Price, *Chairman,*

W. H. Aldis, Esq.

Miss M. King

Rev. Ling Caik-wa

Rev. George Miller

Miss Ruth Paxson

Rev. Shen Wen-ch'ing

Rev. Wm. E. Taylor, Ph.D.

Rev. A. L. Warnshuis

Rt. Rev. L. H. Roots, D.D. }

Rev. Ch'eng Ching-yi } *Ex-officio.*

Rev. E. C. Lobenstine }

This report was prepared by a Special Committee of the China Continuation Committee, and has been received by that Committee, and approved by them as to its general substance. Without accepting responsibility for all the details in the report the Committee commend the report to the careful study of all interested in this important subject. The specific recommendations in Section V. and Appendix A. have been adopted by the China Continuation Committee, and full responsibility for these is accepted by that Committee.

REPORT OF THE SPECIAL COMMITTEE ON A FORWARD EVANGELISTIC MOVEMENT SUBMIT- TED TO THE CHINA CONTINUATION COMMITTEE AT ITS THIRD ANNUAL MEETING, SHANGHAI, APRIL 30th, TO MAY 5th, 1915.

I SCOPE OF THIS REPORT
II THE WORK OF THE COMMITTEE
III THE FORWARD EVANGELISTIC MOVEMENT DURING 1914
IV FINDINGS GROWING OUT OF THE EXPERIENCE OF THE PAST YEAR
V RECOMMENDATIONS OF THE COM- MITTEE

VI THE SUPREME NEED
APPENDICES
A. OTHER RECOMMENDATIONS ADOPTED BY THE CHINA CONTINUATION COMMITTEE
B. MEMBERS OF THE COMMITTEE FOR THE YEAR 1915-1916

I

SCOPE OF THIS REPORT

It will be remembered that the National Missionary Conference in 1913 adopted the following resolution:

"The Conference believes that the time is ripe for a great forward movement in the evangelization of special classes in cities. The call is urgent for comprehensive plans carried out with careful organization that will embrace the actual work and the conservation of results. We appeal, therefore, to the Churches in China to plan together for a co-ordinated evangelistic campaign in the immediate future, beginning with the larger cities. To ensure the success of such a national evangelistic campaign, united effort on the part of the Christian forces in each locality is a first requisite. Recent experience has shown that there is no other line of effort in which the co-operation of all Communions is easier to bring about or more fruitful in results, and we request the China Continuation Committee to take such action as may be necessary for the prosecution of such a campaign."

This resolution did not inaugurate a new movement. Rather it pointed the way for the development and extension of a movement, which had already begun, and had manifested itself in the meetings held by Dr. John R. Mott and Mr. Sherwood Eddy that same year.

At the Annual Meeting of the China Continuation Committee in 1914, Dr. W. E. Taylor presented his inspiring report of the 1913 meetings and their lessons. The subject of the Forward Evangelistic Movement came to the front, and this Committee on a Forward Evangelistic Movement was appointed. Needless to say, this Committee make no claim to have originated the Forward Evangelistic Movement; nor does this report pretend to give anything like a complete account of the whole evangelistic movement in China, nor of all the various special efforts of these last few years. Their report of work done deals mainly with the movement which has followed from the special evangelistic meetings for students held in 1913.

II

THE WORK OF THE COMMITTEE

The first business of the Committee was to carry out the instructions given to it by the China Continuation Committee at the last Annual Meeting, to bring the subject of Evangelism before the various Summer Conferences. During the Summer of 1914 eleven special Conferences on Evangelistic work were held in various parts of China. An article reporting on several of these Conferences appeared in the *Chinese Recorder* for last November. The Conferences were of great value. They widened and deepened the impression that God by His Spirit is calling us to carry out a great forward movement. They laid special emphasis on the duty and importance of interest, on the study and faithful use of good methods learned from experience, and on the absolute necessity for deliberate preparation for follow-up work, particularly along the lines of Bible Study and Social Service. In some instances plans were set on foot for future Evangelistic Campaigns. Attention was also called to the large amount of Evangelistic work which is often all too little known. Further action is being taken to secure continued attention to the subject of Evangelism at the Summer Conferences of this year.

The Forward Evangelistic Movement Committee also at once took steps, in accordance with Minute 13 of last year's Meeting of the China Continuation Committee, to get into touch with the officers of the Evangelistic Association, and when this Committee met in January last the Chairman, Vice-Chairman and Secretary of the Evangelistic Association were present and expressed themselves as in hearty accord with the work and plans of this Committee.

III

THE FORWARD EVANGELISTIC MOVEMENT DURING 1914

This Movement can be most conveniently studied under the following divisions:—

1. The Report on the Meetings for Students, Officials, Gentry, Merchants and other Educated Classes in twelve cities, namely, Tientsin, Peking, Paotingfu, Changsha, Wuchang, Hangchow, Foochow, Amoy, Hongkong, Canton, Shanghai and Nanking. The Report of these Meetings prepared by Dr. W. E. Taylor and published three months after the meetings, both gives the narrative of the meetings themselves and also a study of the conservation of results. It seems impossible to give an epitome of it in this Committee's Report. It should be read and studied by all interested in the

Forward Evangelistic Movement. It will be sent upon application.

2. The Report of the Fukien Province-wide Campaign. This has also been published separately. It should be read unabbreviated. In dealing with the cities of Foochow and Amoy it necessarily overlaps slightly with Dr. Taylor's Report on the work in the twelve cities; but the point of view is that of the Province-wide Campaign. In regard to these and other reports on Special Evangelistic efforts it is well to state that the compilers of the reports took great pains to obtain accurate and reliable statistics; nevertheless this Committee wish to make their opinion quite plain that, whilst the figures do serve to point out some of the encouragements and some of the important lessons to be drawn from recent experience, it is not advisable to lay much stress upon them otherwise.

3. A brief Report of the Evangelistic Campaign among Women and Girls, prepared for this Committee by Miss Ruth Paxson, can also be obtained on application. This deals with meetings held in Tientsin, Paotingfu, Changsha, Soochow, Hangchow, Foochow, Canton, Shanghai and Nanking. The discussion of this Report on the Meetings for Women and Girls led to the passing of the following motion by the Committee: "That this Committee recommend to the Board of the National Committee of the Young Women's Christian Association that Miss Ruth Paxson be enabled to give a part of her time to Evangelistic work for students in relation to the plans of the Special Forward Evangelistic Movement Committee of the China Continuation Committee." This was subsequently endorsed by the Executive Committee of the China Continuation Committee, and has been approved by the National Committee of the Young Women's Christian Association. (The China Continuation Committee has also approved of this arrangement, as expressed in the resolution printed on page 8 of this report.)

In the three reports of evangelistic effort which have been mentioned, this Committee desire to call special attention to the sections which attempt to set forth the chief lessons of recent experience. In January last this Committee met for six days, and a large part of the time was devoted to the consideration of these lessons. The result of this consideration is embodied in some of the Findings with which the Report closes.

In addition to the three parts of the Evangelistic Campaign already mentioned, the Committee have heard or received brief notices of various other special efforts such as the meetings in Changsha, Siangtan and in Pingkiang; also of the results of the China Inland Mission work, and of meetings in Wuhu, Lüchowfu (An.), Chuan-chow (Fukien), and of the work of the Rev. Ding Li-mei in Szechwan. These are, of course, only a few instances of the wide-

spread evangelistic efforts, whether ordinary or of a more special kind, which are being carried on at the present time. The Forward Evangelistic Movement, as roughly defined in the first paragraphs of the Report, would have been impossible but for the years of patient evangelistic effort carried on by the Missions and Churches,—work which is still going forward and will doubtless continue to go forward on unobtrusive lines; but which hardly comes under the definition of an organized movement. At the same time it is evident that all the Evangelistic work may receive strong encouragement and most valuable direction from this organized Forward Evangelistic Movement. With the hope of rendering a really helpful service to the whole Church in China this Committee appointed two of its members, Dr. W. E. Taylor and the Rev. A. L. Warnshuis, to be responsible for the preparation of a "Handbook of Suggestions for United Evangelistic Work." This action has been approved by the Executive Committee of the China Continuation Committee.

IV

FINDINGS GROWING OUT OF THE EXPERIENCE OF THE PAST YEAR

1. This Committee find that in the further development of plans for the Forward Evangelistic Movement much larger attention must be given to the training of church members in Bible Study Classes, preparing them for personal work and for the leadership of Bible Classes. We cordially recognize the very valuable work done by the China Sunday School Union and the Young Men's Christian Association in the preparation of Bible Study courses and the training of teachers; but we find that there remains much to be done to meet the need of various classes of men and women in the Churches and among enquirers and we recommend that the National Evangelistic Secretary devote special attention to the task of providing for these needs. We would also urge the importance of joint conference on the part of all agencies which have these and kindred ends in view.

2. In planning for united evangelistic work the Committee would call attention to the importance of keeping in mind that the aim should be to reach the family and not merely the individual, and that, therefore, the co-ordination and inter-relation of work for men and for women should receive careful consideration. Wherever meetings for men or women alone are held, the Committee in charge of the follow-up work should as far as possible endeavour to include in their plans other members of the family as well as the new enquirers.

3. This Committee feel that great importance should be

attached to the matter of giving enquirers enrolled in Bible Classes opportunity to express themselves in service to others. Some plans for such expression should be made to parallel the follow-up work of the Bible Classes for enquirers. This should begin soon after the meetings; but not until the Bible Classes have been thoroughly organized. Such activities as the conduct of night schools, efforts to improve the health and sanitary conditions of a city, study of social conditions in the city, etc. are suggested as forms of service adapted to this purpose. (The Committee would call attention to the suggestive report presented to the China Continuation Committee in May, 1915, by the special Committee on the Social Application of Christianity, copies of which may be had on request.)

4. Conditions of success in a City where several Missions are at work. After studying the work of the past year the Committee believe that the following conditions are essential to success in undertaking special united evangelistic work in a city where several Missions are at work.

a. United, co-ordinated effort of the Christian forces in the city, not only in the preparation for mass meetings but also in following up the work begun by such meetings.

b. Adequate supervision involving the definite appointment of two men, one Chinese and one foreign, (and similarly, where meetings for women and girl students are also planned, two women, one Chinese and one foreign) to be Executive Secretaries, definitely set aside for this special evangelistic work, giving their full time, if possible, for a whole year, and certainly for not less than six months, the larger part of that time being subsequent to the meetings.

c. The appointment of an Executive Committee, fully representative of the forces uniting in the special work. This Committee should continue its work after the meetings, accepting full responsibility for maintaining the follow-up work.

d. The raising by that Executive Committee of a sufficient budget to meet the necessary expenses.

e. Careful organization with a view to provide a sufficient number of Bible Study Classes. This should include the training of teachers and the selection of courses of study adapted to various groups of men, and women.

f. The decision to hold the meetings should be made early enough to make possible thorough preparation for the follow-up work. This preparatory work should include a thorough survey of the field to determine definite objectives and forces available;

personal cultivation of influential men and women to win their confidence and friendship; and, especially, the training of Bible Class leaders, some of whom may be sent to special summer conferences or schools organized for this purpose, and all of whom should be enrolled in normal classes with opportunity to put into practice the methods that are to be employed in the follow-up work.

5. Conditions of success in a Province. After studying the experience gained in the Fukien Province-wide Campaign, this Committee believe that the following conditions are essential to success in such provincial movements.

a. Preliminary experience in such special work in one or two of the largest cities in the Province—not less than one year before the beginning of the Province-wide work.

b. The cordial co-operation of the Christian forces in a sufficient number of the larger centers in the Province, in each of which cities the conditions for success in a local center so far as applicable should be met.

c. The appointment of a provincial committee of men and women, representing the Christian forces in the Province.

d. The appointment of two provincial Executive Secretaries, (Chinese and foreign) for a period of at least one year. If meetings for women are to be held in several cities, there should be in addition at least one woman as an Executive Secretary.

e. A provincial training conference for both men and women to be attended by representatives from each of the centers where the work is to be carried on.

Upon the recommendation of the Committee, the China Continuation Committee, at the Third Annual Meeting, May 1915, approved of the following program for the work of the Forward Evangelistic Movement Committee for the ensuing year:

V

RECOMMENDATIONS OF THE COMMITTEE

1. To keep before the Church the urgency of the existing opportunity for a Forward Evangelistic Movement among all classes, which would seem to be limited only by the vigour of the spiritual life and the preparedness of the working forces of the Church.

2. To promote, by such means as may lie within the power of this Committee the movement for more thorough Bible study and teaching both for Christians and enquirers.

3. To be ready to serve the Church in China (a) as an agency in supplying information concerning available evangelists in China or

from abroad, (b) and in endeavouring to find and secure such evangelists for special service as may be called for. This Committee, however, do not undertake to provide the necessary finances for the salaries and other expenses connected with the service of such men.

4. To give such assistance as is within this Committee's power in the carrying on of special evangelistic work in such cities or Provinces as desire this assistance, and as meet the conditions which this Committee believe to be necessary for the success of such campaigns.

5. To study and suggest how the evangelistic experience of the past two years can be adapted to the needs of the smaller cities and towns and to assist as far as possible such places as may desire help of this kind.

6. To undertake to find out what suitable literature for evangelistic purposes is already available; to take steps to secure the preparation of such books as are urgently needed; and to help in making known the methods that have been found most successful in getting such books circulated and read.

7. To represent to the Committees in charge of the conferences at the summer resorts the desirability of arranging this year to give a place in the conferences to the subject of evangelism among all classes, emphasizing especially the strengthening of the spiritual life of the Church; and also that this Committee endeavour to bring the same subjects before summer schools and conferences attended by Chinese pastors and workers.

VI

THE SUPREME NEED

At this moment the Church in China is confronted with a tremendous need and with an opportunity more full of encouragement than ever before. Recent experience has shown that all classes of the population are becoming accessible and more disposed than ever to listen to the Christian message. The lessons of experience are accumulating and are being made available for general study and use. The Chinese Churches are taking fresh courage and are increasingly realising their responsibility for the work which the times demand. The development of Chinese leadership is making steady progress. All departments of Mission enterprise have their contributions to make to this central work of Evangelization so that the Forward Movement may broaden and gather strength in all its parts as it goes forward. But above all, this Committee's study of the present movement leaves it with this as their strongest conviction, that what is most needed now is a life of deeper union with Christ and a fuller receiving of the power of the Holy Ghost in the Churches and in the Missions, on the part both of the Chinese Church members and workers and also of the foreign missionaries. For this let all who really seek to help forward this great movement on true and right lines pray unceasingly.

APPENDIX A.

OTHER RECOMMENDATIONS ADOPTED BY THE CHINA
CONTINUATION COMMITTEE

That this Committee adopt the report of the Special Committee on a Forward Evangelistic Movement and commend the findings in Section IV to the earnest consideration of the Churches and Missions in China, and also to the Home Boards with a view to the setting apart of Missionaries for the special service demanded by the present evangelistic opportunity.

That this Committee voice their devout thankfulness to God for the marvelous opportunities which He has opened before the Church in China, opportunities which are growing more and more widespread. Wherever united Evangelistic efforts have been made during the past year, the same readiness to hear the Gospel message has been apparent. Thus far we have touched only the edges of the opportunity. A task of such great proportions and so full of promise calls with increasing urgency to the Christian forces of China to move forward unitedly with renewed faith and conservation.

That this Committee reaffirm their conviction, greatly strengthened by the experience of the past year that the appointment of a National Evangelistic Secretary is of paramount importance for the successful development of the Forward Evangelistic Movement.

That this Committee desire to call the attention of all Committees which are organizing evangelistic efforts for women and girl students in China to the fact that the Forward Evangelistic Movement Committee are anxious to serve them to the utmost of their ability, and that upon the request of the China Continuation Committee, the National Committee of the Young Women's Christian Association has set apart an experienced worker to give a part of her time to this end. The Committee recommend that local Committees for evangelistic efforts which desire such co-operation should apply to the Forward Evangelistic Movement Committee at the offices of the China Continuation Committee, Shanghai.

APPENDIX B.

MEMBERS OF THE SPECIAL COMMITTEE ON A FORWARD
EVANGELISTIC MOVEMENT

1915—1916

The Rt. Rev. H. McC. E. Price, *Chairman*Rev. W. E. Taylor, Ph. D., *Vice Chairman*

Rev. Ding Li-mei

Rev. Frank Garrett

Rev. Hwang Sui-ch'iang

Miss M. Kelly

Miss M. King

D. Duncan Main, Esq., F.R.C.S., F.R.C.P.

Miss Ruth Paxson, Ph. B.

Rev. A. L. Warnshuis, M. A.

Rt. Rev. L. H. Roots, D.D. }

Rev. Ch'eng Ching-yi }

Rev. E. C. Lobenstine }

} ex-officio

CORRESPONDING MEMBERS

Rev. Ch'en Ch'iu-ch'ing

Rev. J. A. O. Gotteberg

Rev. W. H. Grant,

Miss J. G. Gregg

Hu T'ing-chang, Esq.

Rev. Ku Hao-ling

C. N. Lack, Esq.

Miss C. J. Lambert

Miss Li Shu-ching

Rev. Ling Caik-wa

Rev. W. MacNaughton, M. A.

Rev. H. Maurer

Rev. J. M. Menzies,

E. H. Munson, Esq., Ph. D.

Rev. W. D. Noyes

Rev. Shen Wen-ch'ing

Miss Mary Stone, M. D.

Rev. G. G. Warren

Rev. Wang Shan-chih

Rev. J. Wallace Wilson

Rev. J. M. Yard, B. D.

NOTE:—All correspondence relating to the work of this Committee among both men and women should be addressed to the "Forward Evangelistic Movement Committee," Offices of the China Continuation Committee, 5 Quinsan Gardens, Shanghai.

Education Review June 1915

SOME PROBLEMS IN CONNECTION WITH* ANGLO-CHINESE EDUCATION.

F. L. HAWKS POTT, D. D.

Happily, we have passed from the day of bitter controversy in regard to teaching English in Mission Schools and Colleges. Some of you will remember the debate on that question which took place in the Missionary Conference of 1890. The difference of opinion between the older and younger members was sharp and distinct, and there were few signs of conciliation.

The controversy to a great extent has settled itself. The demand for education in English grew stronger as the years rolled by, and wisely, as I think, the Missions yielded to it, until at the present day all the schools of higher grade, with but few marked exceptions, are Anglo-Chinese in character.

The issue is not entirely a dead one, for at the present time there is still considerable debate in regard to whether English or Chinese should be used as the medium of instruction in Schools of Medicine.

My purpose in this paper, however, is not to reopen the question, and I do not intend to state again the arguments in favor of using English in the higher branches of education. We believe that the Anglo-Chinese School and College have come to stay, at least for many years. We should accept the fact and turn our attention to the way in which we can make this type of education more efficient.

It has been tried for over thirty years, a period long enough to give us experience of its value and its limitations, and to make us acquainted with some of the perplexing problems connected with it. Time does not allow me to speak of all these problems, but I shall select two closely connected with one another and place them before you for the purpose of eliciting a discussion.

Briefly stated they are as follows:

- I. How can we make both the English and Chinese Departments efficient at one and the same time?
- II. How can we secure the teachers of Chinese necessary to make our Chinese Department more efficient?

*Paper read at the annual meeting of the East China Educational Association, Shanghai February 9, 1915.

The first of these problems is the more difficult and hence will be treated at greater length than the second.

A criticism often heard in regard to our Mission educational establishments is that they are strong in English and Western subjects, and weak in Chinese, and although it may be somewhat exaggerated, yet I believe on the whole it is just. If it is true, there must be some reasons for it.

Some would attribute it to the fact that our teachers are poorly qualified. For the sake of economy we do not employ the best scholars in our Chinese Department, but attempt to carry on the work with a second or third rate staff. Others would find fault with our methods and tell us that we are not following the best pedagogical principles. Still others would seek the cause in the attitude of the students themselves. They value the Western side of their education more highly than they do the Chinese. The first arouses their interest, and the second does not. Theoretically they know they ought to have a good Chinese education, but practically they are inclined to put off acquiring it to a more convenient day. The subject matter of their Western studies is much more attractive than that of their Chinese studies, and hence the neglect of the latter.

Other critics frankly state that they think we are attempting on impossible task, and that we are in danger of overtaxing our students mentally when we endeavor to give an education in English and Chinese side by side.

I shall not take up your time in discussing the first three of the reasons just mentioned, to account for our inefficiency in teaching Chinese. We can get good teachers as I will attempt to show you later on. We can use better methods, and given the good teachers and the better methods it is not impossible to arouse the interest of the students in the subject matter. Chinese Literature, History and Philosophy can be made interesting if well taught. It is the fourth statement which as educators we would do well to consider. *Are we undertaking the impossible, are we demanding too much of our students?*

In regard to work of Middle School grade, I do not think we are putting our students to too great a mental strain. Their work in English does not demand a very large amount of time for preparation. Inasmuch as their knowledge of English is limited,

their study must be largely confined to their textbooks. They have no doubt a difficult task. If we put ourselves in their place and imagine that we were obliged to acquire a knowledge of Mathematics, History and Elementary Science in Hebrew, we would appreciate this more sympathetically. (I say Hebrew and not French, because we must bear in mind that they are learning through the medium of a language in no way cognate with their own). Still three or four hours a day in English classes and three hours in Chinese classes do not appear to be too many, and they bear the burden cheerfully.

It is when we come to the Collegiate Department that the serious trouble arises. We undertake to give a College course equal to that of home institutions. There are three or four lectures or recitation periods a day, outside preparation and reading and laboratory work, and then on top of it all, as the straw to break the camel's back, we require them to attend classes in Chinese for two or three hours a day.

I frankly admit that from a pedagogic and psychological point of view much may be said against the teaching of Chinese in our Collegiate Departments. Indeed the arguments which may be marshalled appear to be so numerous and cogent that one naturally asks on what grounds it can be shown to be justifiable.

In the first place we do not allow to the students sufficient time to permit of their employing the inductive method of acquiring knowledge. He has so many subjects to prepare and so little time out of classroom that it is impossible for him to collect facts and data for himself. He is forced to depend almost entirely on his textbooks, and the explanations given by his teacher. If the Professor insists on his doing a considerable amount of collateral reading and research work in the library, he does it hastily and imperfectly, and probably neglects the work in some other department.

As has often been pointed out, the great defect of the old education in China was that it was almost entirely deductive. Reasoning went on from certain accepted premises, but no one ventured to call the premises into question, and no one started out to investigate for himself and to discover new truths. This helps us to understand the lack of progress in all departments of learning

for so long a period of time. With Western education the inductive method has been introduced, and we should endeavor to teach a student to employ it and give him time to do so.

In the second place we are in danger of violating the psychological principle of apperception. Defined simply, apperception means the mind's interpretation of the new in terms of the old. According to Lange's more technical definition, "Apperception is that psychical activity by which individual perceptions, ideas or idea-complexes are brought into relation to our previous intellectual and emotional life, assimilated with it, and thus raised to greater clearness, activity and significance." It is a mental process which may be likened to the physical process of digestion.

I seriously doubt whether we give our students sufficient time for this process. It is marvellous how quickly they forget what they learn in a term's work. If you question them on subjects covered in courses taken a year or two ago, you will find that but little of the knowledge was really assimilated. Sometimes it seems as if we pumped ideas into them and then by asking questions pumped them out again, and left as much of a vacuum as there was originally.

To change the figure, our students may be compared to sponges. They try to absorb all they read in textbooks and hear in lectures, but what goes in does not form any closer uexus with their intellects than the water does with the sponge. They have no time to piece together what is disconnected, and to form relations between the knowledge already possessed and that newly acquired. In other words, the apperception which "like mortar holds the stones together in the temple of knowledge" is lacking.

Thirdly, sometimes students form bad mental habits on account of the desultory way they study in their Chinese class room. They feel they have a large amount of work on their Western studies awaiting them, and they only study Chinese because compelled to do so. They do not become interested, nor pay attention to the explanations given by their teacher. Some of them surreptitiously smuggle their English textbooks into the classroom, and read them when they should be concentrating their minds on Chinese. They are apt, unless carefully watched, to acquire irregular habits, arriving at the classroom a few minutes late, and finding some excuse by which they can leave early. Some of them look upon

the whole thing as an intolerable bore, and are not really convinced that they are acquiring anything that is worth while. If a student spends two hours daily in a slovenly intellectual manner, he injures rather than improves his power of study, and the faculty of concentration.

So much then for what can be said in support of the statement that we are trying to do the impossible in requiring so much of our students, and that we are violating the principles of pedagogy.

On the other hand, most of us, I believe, would think it was altogether too radical to propose the dropping of Chinese from our College curriculum, and would look upon such a course as a fatal mistake.

There are many theoretical and practical considerations which show the wisdom of retaining Chinese.

We will look first at the practical side of the matter. No one can be considered an educated man in China who has not a fair amount of knowledge of the literature, history and philosophy of his own country, and who is unable to express his thoughts in good literary style. Now a few of our Collegians have had a good education in Chinese before they take up their College studies, but judging from my own experience the majority of them are lamentably deficient.

It is foolish to imagine that if we permit them to drop the study of Chinese temporarily, they will take it up in earnest after they have completed their studies in English. This seldom happens. After they enter upon their life work, and are busy earning their living and caring for their families they have little time at their disposal for the study of Chinese. Old students have frequently come to me and confessed their regret that in their school days they did not heed the advice given to them, and pay more attention to their Chinese studies.

Again we must bear in mind as a practical consideration the fact that students who go abroad, to the United States or England, to complete their education, are excused from examination in Greek and Latin, provided they have a fair knowledge of their own classical literature. In many of the larger universities they must pass an examination in Chinese if they wish to obtain advanced standing. Neglect of Chinese will tell against them in their academic career in Western lands.

Closely related to this is the further consideration that the authorities in China are much perturbed over the fact that these students who return from foreign countries have so little knowledge of their own language and literature. They may be ultra-conservative in the matter, but it is not difficult to understand their point of view. Strict regulations have been issued requiring a knowledge of Chinese from students who have studied in foreign countries before they can be given any post in the Government.

Another weighty practical consideration is that we will be wise to conform our curriculum as far as possible to that laid down by the Board of Education. A large part of the course of study in Government institutions is in Chinese, and provision is still made for the study of Chinese literature. If we should eliminate this, we are putting ourselves out of line with the National System of Education.

The prestige of our missionary institutions is also at stake. The Chinese are naturally proud of their own classical literature. Parents are anxious that their sons should have a respectable knowledge of Chinese and be able to read and write it intelligently. Although they appreciate the fact that the English education has at present a higher pecuniary value, yet at the same time they realise the necessity of a good Chinese education. I have never known of an instance where a parent asked to have his son excused from the study of Chinese. Our schools and colleges would lose much of their popularity if we did anything that appeared to cast a slight on the value of Chinese learning, and to underrate its importance.

A further practical consideration is that students educated through the medium of English should be able to translate their knowledge into Chinese. This is not the case at present. At times I have invited students, who have studied abroad, to deliver a lecture before one of the College societies. As a rule they prefer to talk in English and give as their reason that they do not know how to express their thoughts in Chinese. If they attempt to speak in Chinese, they are frequently obliged to make use of foreign words and phrases to make their meaning clear. This ought not to be so. None of us believe that higher education in China will always be given in a foreign language. If Western knowledge is

to become indigenous, and cease to be an exotic, it must be spread in the language of the people. We are training some of the leaders for the new education in China, and unless we supply them with the tools by which they can put the new knowledge into Chinese form, we send them out ill prepared. Japan started in the same way as China, and higher education was first imparted through the medium of a foreign language. She has now arrived at the stage where it is largely given in the Japanese language. Of course, you may say that Japan has been wise enough to modify the written language in such a way that one can learn to read and write it without spending the many toilsome years required to learn to read and write Chinese. I grant it and hope that some day a great reform will take place in China, and that the language will be simplified. At present, however, we must face things as they are. For decades to come the Chinese will cling to their wonderful characters, and their marvellous literary style. Hence we must instruct our students so that they can pour their new knowledge into the old molds. Only those who have ability to do this will be able to take an active part in the spread of enlightenment.

Turning to more theoretical considerations, the mental discipline obtained by the study of Chinese is not to be despised. It is of much the same character as that acquired by the Western student from the study of Greek and Latin classics. We do not refer to the cultivation of the powers of memorising, which was secured to an exaggerated degree by the old system of study, but to the fact that by the new method the analytical and synthetical faculties may be developed. The student is obliged to analyse, for in order to understand the literary language, he must construe it and translate it into the spoken. When he comes to composition, he is trained in the process of synthesis.

His aesthetic sense is also cultivated, for there is a beauty about the written language which one appreciates increasingly with years of study. No language can express things more tersely, gracefully, and rhythmically than Chinese.

Again, from the study of Chinese, the student derives a culture which is of much value. He becomes familiar with the great thoughts of the most illustrious sages and heroes of his own race, and imbibes their ethical and social ideals.

Chinese civilisation, as we all recognise, is largely the fruit of Confucian ideas and ideals. His education will not be complete and he cannot become a cultured man from the Chinese point of view if he throws away his great literary inheritance from the past. Perhaps we are apt to be too severe in our judgment of the old Chinese literati. We think of their profound ignorance of things scientific and are appalled by it. But with all its faults the old system of education produced many men of keen ability and high mental qualities.

One more consideration—perhaps the strongest of all. The future of China depends upon her building wisely upon the past. If she should cut herself off completely from her old ethical and social ideals, the result will be ruin and chaos. It cannot be too strongly emphasised that as the man must be the development of the child, so the life of a nation must be a growth from its past. We have already seen in China some of the disastrous results which come of an attempt to begin everything *de novo*.

The Chinese student must hold fast to what was true and of value in the old learning, and must relate it to his new conceptions and new points of view. He must form the synthesis. A Chinese out of sympathy with the genius and spirit of his own people will never be a wise leader in the paths of progress.

I have presented to you the two horns of the dilemma. On the one hand we are apparently overtaxing our students mentally by requiring a college course in English and the study of Chinese at the same time, and we are making it impossible for them to get the full benefit of their Western studies. On the other hand, we cannot neglect the teaching of the Chinese Literature and Language without incurring serious danger and turning out men uneducated from the Chinese point of view.

Now the question is what shall we do about it? Some may feel inclined to say that they recognise that the present situation is not an ideal one, but that we must accept conditions as they are in China and be content to do the best we can under the circumstances. That means that in our Anglo-Chinese education our standard of efficiency in our Western branches must be lower than in the home land, and our standard of efficiency in Chinese lower than in the old Chinese system of education.

This seems to be a sad confession and one wonders whether there may not be some other solution of the problem.

Here are a few suggestions which may help to remedy matters to a certain extent.

In the first place our students in the Collegiate Department should before entering it have secured a good grounding in Chinese. I think one of the mistakes made at present is the beginning of the study of English at too early a period in the educational system. I would say that no English should be studied until a student has reached the Higher Primary School, and that then not more than one hour a day should be given to it. Until he is fourteen or fifteen the emphasis should be laid upon Chinese. If a good foundation is laid then, many of our difficulties will disappear. During the four years of the Middle School, his education in Chinese should also be most thorough, although of course during that period studies in English absorb more of his time. When he enters the High School or College, then the hours devoted to Chinese must be decreased. Not more than an hour a day should be required, and he should not study more than two subjects at a time. If he already has a fair start in Chinese, intensive study for a shorter period of time will be profitable, and he will continue to increase his knowledge. By shortening the period allotted to Chinese, he will have sufficient time at his disposal to pursue his Western subjects according to the best methods, and he will not be carrying an unbearable burden, attempting to do too much and only doing it superficially.

For instance, during the Freshman year the course given might be Chinese Classical Literature (a general survey) and Translation from English into Chinese and Chinese into English.

In the Sophomore year, the course given might be Chinese Essays, ancient and modern, and translation work.

In the Junior year, Chinese Poetry and translation work.

In the Senior year, Chinese Philosophy and translation work.

The study should be compulsory and credit should be given to it equal to that given for a similar number of hours in Western studies.

Again, a dual system of classification of students should be used. Students should be graded according to their qualifications in Chinese as well as according to their qualifications in their Western studies. Thus a student might be in one class in the Western department and in another in the Chinese department. Experience seems to show this is a wise method and produces the best results. It seems foolish just because a student is a Freshman in his Western studies, therefore he must be a Freshman in his Chinese. It is better to put him into the class in which he properly belongs in Chinese whether it be lower or higher than his class in the Western Department.

Finally no student should be able to get the diploma of graduation from the College until he has completed the course in Chinese as well as the course in English. If it happens as frequently it will, that he finishes his course in English first, he should be obliged to specialise in Chinese for a year or two and make up his deficiency in that subject before he can be recognised as a full graduate. It may be difficult to carry out this last proposal, but I believe that it is worthy of consideration. It does us considerable harm to be turning out men with a fair Western education, but lamentably lacking in their knowledge of Chinese.

I come now to the second problem, the securing of efficient teachers so that our courses in Chinese may be well taught, and made interesting to our students. We all know that a good scholar does not necessarily make a good teacher and we have striking instances of the fact in connection with our Chinese departments. I have seen many scholars in China, men of high literary qualifications, unable to impart their learning to others and utterly incompetent to keep their classrooms in order.

The average Chinese teacher is a poor disciplinarian. Deprived of his old prerogative of striking terror into the minds of the pupils by the use of corporal punishment, he seems at a loss as to how to maintain his authority.

Furthermore he has lost prestige in the eyes of his students. Once he was looked upon as the man possessing the knowledge of the greatest value. Now he is regarded as an old fossil who knows but little about modern subjects. His pupil with his scientific learning actually pities the ignorance of his instructor, and prides himself on his superior wisdom.

Some will say that what we need is that our Chinese instructors should receive some training in Normal Schools before we employ them. Undoubtedly this will be of assistance. It is difficult, however, to educate the old fashioned scholar in modern methods of teaching, and as far as my experience goes, those trained in this way are not thoroughly satisfactory. They use the new method in a machine like sort of way and not at all naturally.

I venture to make the following suggestions. In our Department of Chinese we should employ as far as possible our own graduates who have completed both the regular collegiate course in English and the required course in Chinese. Occasionally it happens that we have among our graduates, young men who before they came to us had already received an excellent education in Chinese and they furnish us with splendid material from which to strengthen our teaching force in Chinese.

I recommend this step for various reasons :

1. In the Western Department they have been educated according to the best pedagogic methods, and they are able to make use of these methods with modifications in teaching Chinese.
2. Their minds have been well trained. They are quick and alert and have initiative. They understand how to make a subject interesting. They do not teach in the perfunctory manner of many Chinese teachers, but throw themselves into their work with their whole soul.
3. They are loyal to the traditions of the School and College, and take pride in their Alma Mater. When we employ teachers from outside they are apt to do their work more or less as hirelings. They receive so much salary and give us so many hours of work. It cannot be expected that they should have the best interests of the school at heart. Our own graduates feel very differently and are vitally interested in the welfare of the institution.
4. They command the respect of the students. Those who are taught by them look up to them not only as men superior in their Chinese education, but as those whose general knowledge is wide and thorough.
5. They know how to maintain order in the classroom. They understand the students and all their ways, and they cannot be imposed upon. Their classrooms are conducted in the same manner as the classrooms where English is taught.

6. From the employment of such men the students soon come to realise that we do not regard the study of Chinese as inferior in importance to the study of English, but that we place them on exactly the same level.

7. These men are invaluable to us in the work of translation, and in Anglo-Chinese Colleges I am of the opinion that we should do much more than we usually do in the way of translating English into Chinese and Chinese into English. It should be our aim to enable them to put the knowledge acquired through the medium of English into their own language and vice versa.

8. Where we are still obliged to employ some teachers from outside, our own graduates in the Chinese Department form a very useful leaven. They exert considerable influence in teachers' meetings, and help to put life into those who have not received the benefits of a Western education. They tone up the whole department and help to make it more efficient.

These are some of the advantages in employing such men. I have tried the experiment and find that it works admirably. I have but little difficulty in the way of discipline with those classes in Chinese taught by our own graduates, and there are few complaints about the students not doing their work properly. On the other hand, I have trouble from time to time with the other classes, and the source of the trouble is always the same, the lack of respect for the Chinese teacher and his ignorance as to how to handle the students.

I have placed at the head of our Chinese Department one of our own graduates. His scholarship is not perhaps as great as some of the men employed on the staff, but his knowledge in regard to method is far in advance of any of those who assist him. Of course, if we wish to retain the services of our own graduates in the Chinese Department, we must be willing to pay the same salaries as we pay to those graduates who are teaching in the English Department. This adds very materially to the expense of the school. In the past we have always been able to conduct our Chinese Department at a much lower cost than our English Department, but I maintain that we get the full value of the extra expenditure incurred by my proposal, and that we shall never

get rid of our difficulties in connection with the Chinese Department until we are willing to adopt this method. I do not say that none but those who have graduated from our English Department should be employed as teachers of Chinese, but I would advocate employing as many such men as finances will permit.

Let us get over the idea that the Chinese Department is the one upon which we should economise. A stigma rests upon Mission institutions at present for the poor results in producing a good knowledge of Chinese. Christian students as a whole are far below non-Christian students in their attainments in Chinese. We must strive to rectify this if we wish our institutions to exert the greatest influence for good.

At the risk of being tedious I have ventured to bring to your attention these problems in connection with Anglo-Chinese education. The solutions I have suggested may not appear entirely satisfactory. Perhaps the attempt to face the matter squarely may lead to a discussion which will be of benefit to us all.

THE SCHOOL AS AN EVANGELIZING AGENCY.*

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The subject assigned states in two words the reason for the Christian school in China. To use the words "evangelizing agency" with reference to schools sets at once a high ideal, mighty and far reaching in its meaning and sweep. In uttering the word evangelizing we very nearly approximate, both in sense and sound, the Greek word from which the English is derived. Transporting ourselves back in imagination to ancient Greece, we can almost hear the feet of the messenger bringing the glad tidings, and see him receive the golden reward. Or we may imagine that we stand with the shepherds at Bethlehem, and hear the good news brought by the agency of angels, God and man reconciled through the Son of God. The word for evangelizing, in the original, means "the glad tidings of salvation through Christ, the proclamation of the grace of God manifested and pledged in Christ."

But the word "agency" from the Latin, with all its force, further adds to the strength of the ideal as stated in the subject. It means DOING, DOING with zeal, impelling, urging forward, the good news of *evangelizo* the Greek idea. To draw another picture, we have the beauty and grace of the Greek messenger, but impelled by the matchless energy of the Roman. Or, to use a different figure, every Christian school should be a residence of the Heavenly King's chosen ambassadors, whose entire energy is employed in training other ambassadors for the service.

I

Seeing thus that the subject embodies the highest ideal possible for the Christian school, let us examine into how nearly the ideals of the leaders of our representative schools measure up to the ideals given us in the subject. As my own experience in China is limited, I beg leave to quote largely from others. Facts, not theories, count most. It was my privilege to write recently to the heads of various institutions in China, in regard to this subject as related to their schools, and my pleasure to hear from these busy men, all the way from Peking to Canton. The most significant

*Paper read at the annual meeting of the East China Educational Association Shanghai, February 9th, 1915.

thing to my mind was that most of these ambassadors in the schools were so interested in the question of the school as an evangelistic agency, that they took the time to write, many with their own pens, some excellent answers to my questions, the first of which was, *Please give in a few sentences your idea of the scope and purpose of the Christian school in China.* I shall quote from most of their letters, endeavoring to present without overlapping, their separate distinctive ideas on this subject. I beg that these gentlemen will allow me to use their names as living men, doing a living work, preaching a living Christ.

Dr. Lowry, of Peking University, writes: "It seems to one self-evident that the aim of Christian schools is to make Christian scholars. The emphasis to be placed on Christian. China needs educated, able young men, who have had all the advantages of modern colleges and universities. But education, without a foundation of Christian morality, lacks the motive power that will elevate the people, and build up a strong nation."

Rev. Alexander Paul, of the Wuhu High School, says. "To train men and women from childhood in the principles laid down by Jesus as found in the Bible for Christian living. It should include children from all classes of society."

Rev. E. J. Malpas, Medhurst College—"The Christian school stands for Christian education as the main chance for moral regeneration in China. It stands opposed to the materialistic conception which is presented in government and private institutions, which presupposes that the development of material resources is alone sufficient for national greatness."

Rev. W. S. Pakenham-Walsh, Trinity College, Foochow—"The Christian school is a dynamic center from which shall go forth intelligent men and women of Christian character into the various walks of life. It is a model for government schools."

Rev. H. A. McFarlane, Griffith John College, Hankow—"To show the Chinese how to get into relation, through the mind, with God, their fellowmen, and nature. To show that all knowledge of their fellowmen and nature is valueless because unintelligible without a knowledge of God, which is only possible through revelation in the Son of God."

Dr. F. J. White, Baptist College, Shanghai—"The Christian school should be the crown and the helper of all mission work. It should be thorough in its educational ideals; it should raise up Christian laymen and workers; it should save the lost, both among the students and without."

Mr. H. S. Redfern, English Methodist College, Ningpo—"The purpose of Christian Educational Work is to cooperate with other forms of evangelistic work, in the establishment of the reign of Christ in this part of the world."

Dr. Cline, Soochow University—"To give the Christian viewpoint of life, and the most serviceable development of all the faculties UNDER THOROUGH CHRISTIAN INFLUENCE. We must bring Christianity to them, through the medium of mind development, or we shall establish a community typed below our best."

Mr. Andrew Allison, Kiangyin Academy—"To shape the ideals of the rising generation into a high discontent with all that is unworthy in the old Chinese life and thought, and into wise discrimination in regard to the new, and so help to leaven all China with a pure civilization. To save the soul of every pupil and to send the light into his home. To make of every pupil as far as is possible, a trained and fired soul winner, full of a holy patriotism for his own country and the Kingdom of Heaven."

Mr. D. W. Chen, Chinese Headmaster, Christian School Chuchow—"We hope that every student may be trained for Christian service, and that they will make China into a Christian country."

Dr. Richardson, High School, Chinkiang—"To so instruct the students in the Bible and Christian literature as to lead them to an intimate knowledge of Christian life and faith."

Dr. Mattox, Hangchow Christian College—"To raise up an intelligent Christian constituency in China to support the Christian Church in its various activities."

Mr. Chapman, United Methodist College, Wenchow—"To undermine superstition, to purify opinion, and make the Christian community intelligent and self-reliant. To train pastors and teachers; to send forth into the church strong, self-reliant men."

Dr. Bowen, Nanking University—"To make good citizens, to develop all parts of a boy's nature, to prepare men for actual life, to help enable them to live better physically and morally; and to implant in all who come to our doors an enthusiasm and a method for improvement, for progress in all the many directions of China's great need. At the same time mission schools ought to help stay the inclination away from cultural training, and to substitute a Christian cultural training, the equivalent at least of the old classical cultural training, under Confucian teachings."

I wish also to quote from one other source:

Findings National (Mott) Conference, Shanghai, 1913—"We firmly believe that the evangelistic and educational work are both included in our great commission, and that the success of evangelistic work largely depends on the efficiency of educational work."

II

Let us now see how these ideals work out practically. Let us see whether these lofty purposes are actually realized in the daily life of the school, and by what methods.

At Peking University Bible classes are formed, taught by members of the faculty, or senior students, which the students are urged to attend, though attendance is voluntary. Religious societies are organized among the students, such as the Young Men's Christian Association, Social Club, Epworth League, Volunteer Band, and Student Prayer Meetings. But the effectiveness of these agencies depends largely upon the *direct personal* work of members of the faculty and zealous students. At present there are 132 in the Volunteer Band, their pledge being for Christian work under appointment of the church, and not exclusively for the ministry. During the past 12 months 37 have joined the church on probation.

Canton Christian College students, on entering the school, are less than 15% of them Christians, yet the graduating classes for the last three years have been Christian with the exception of one man. In the present graduating class, 1915, there remains but one non-Christian, and out of the other seventeen twelve have a Young Men's Christian Association and conduct several voluntary Bible classes and night schools for workmen. They oversee schools in the nearby villages, and every Sunday afternoon, six groups go out to different villages to preach the gospel.

From the Wuhu High School Mr. Paul says, "We seek ever to exalt the Christian Ministry." There are 6 volunteers for the ministry and 25 enquirers.

In Medhurst College, at a recent meeting led by Pastor Wang of the Students Volunteer Movement, 18 students signed cards offering themselves for this service.

In the Anglo-Chinese College, Foochow, the Sunday-school teachers are largely from the older students, and trained weekly in a normal class. The Volunteer Band is engaged in social service, such as Bible classes among Government School students, street preaching, and personal work among the students. There are from 250 to 300 enquirers, with 10 volunteers for the ministry.

In St. Mark's College, Foochow, a distinctive feature is evangelistic services in the hospital conducted by students. Volunteers for the ministry number 13.

St. John's University reports 13 volunteers and 67 enquirers.

In Soochow University, last fall term, there were baptized 12 young men from the senior class down, who, so far as the college authorities have been able to find out, have not even relatives who are Christians. There are 13 volunteers for the ministry.

North China Union College, in addition to the usual work of a very active Volunteer Band of 40 or more students, special attention is now being paid to preaching in the local prison.

In Nanking University there are Student Volunteer and Young Men's Christian Association evangelistic services, with regular weekly services in street chapels four to five days in the week.

In the Methodist College, Wenchow, four out of the graduating class of five are volunteers for the ministry.

In Hangchow Christian College there are 40 enquirers and 20 volunteers.

In Arts College, Shantung Christian University, there are 300 students of whom 100 were to graduate in December. As has always been the case, every one of these graduates is a Christian.

Rev. S. Emmet Stephens, in the January Educational Review, writing of the Pingtu School System, says: "During 1913 there were 343 baptisms among the students of these schools and 315 to date this year. These students have led no less than 500 of their

parents to faith in the Lord during the past two years." Of the same school he also says: "It is difficult to put into words the encouraging results attained in the line of a more righteous conscience. Promises are becoming vital things to be kept, obligations are becoming sacred trusts to be met, and exalted regard for the things of others is more and more evident."

In our Kashing High School we have at present a Volunteer Band of 21 students. This was the result of a recent meeting held by Pastor Wang, of the Young Men's Christian Association Volunteer Movement for the Ministry. Before he came we had several who were considering the ministry. He enabled them, by the help of the Spirit, to fix their life purpose. This band of course will have to pass through many years of careful training, but the fact for praise to God is that they have decided to give their lives to the Christian ministry. The Chinese pastor Mr. Yiu and I will have charge of their training. They will study methods of preaching, and be trained in such service in the street chapels, in the hospital, and the outstations. They will also be taught regularly such books as Torrey's "How to Bring Men to Christ" and Jowett's "Passion for Souls." I shall begin a Greek Class with them after a period of time, with the hope that some of them may become Christian scholars and leaders in the Church in China to come.

I try to be a pastor to my pupils, cooperating with the Chinese pastor. It is my ideal to know accurately the spiritual state of every student. This takes time and has not yet been fully accomplished. Still we "are keeping at it" and hope to be able within the next year to state the actual spiritual condition of each boy. We now have at least 50 enquirers. Counting those who have enrolled, the number would be much larger. Within the past two years 25 of the students have been received into the membership of the local church. At the session meetings I am present, and take part in the baptism and communion services.

Of course the usual forms of service, such as the young Men's Christian Association, Christian Endeavor, Student Voluntary Bible Classes, and personal work of students with students, and teachers with students, are encouraged in the school, all under the supervision of the spiritual leaders above mentioned.

We also hold a weekly prayermeeting for teachers only, in which the school is discussed. All defects are brought out and plans for remedy suggested and decided upon in conference with these Christian teachers. Then prayer is made for individual needs. Our ideal is *essentially evangelistic*. We hold that a Christian School in China, supported in large part by gifts from the home constituency, for the PURPOSE OF EVANGELIZATION, must be evangelistic, FIRST of ALL, or it is a sad failure and must sooner or later be weighed in the balance and found wanting.

Mr. W. B. Pettus recently gave a most interesting summary, which you have doubtless seen. Pardon me for calling attention again to two points made by him, showing the effectiveness of the schools as evangelistic agencies. He says: "Last year 97 of these institutions (in China) report that 856 of their students who had entered as non-Christians, had been baptized and received into the church. In 22 of the academies and colleges 581 students have declared their purpose of dedicating their lives to the Christian ministry. Of these more than 20 have entered the ministry, and more than 100 have proceeded to the theological seminaries."

In a letter last month from Mr. Pettus to the writer, the former makes this most significant statement: "We are not getting volunteers except from the schools and colleges. Most of them come from the Christian schools and colleges, but not all. We get a few from the government schools, and we hope later to get more, but I don't believe the number will be relatively large as compared with those from the Christian schools."

Another valuable testimony to the necessity of the Christian school in China as an evangelizing agency is the reply to one of the questions asked in my recent letter to the heads of various schools. The question was: *Do you know of any Chinese pastor or eminent soul winner with the evangelistic ideal who has not been trained in a Christian school?* The reply, practically unanimous, was "No." In other words, most of the influential pastors and Christian leaders known to the twenty or more educators to whom I wrote were the direct product of the Church's training schools.

An evangelist told me last week that he now felt the schools were realizing the ideal for which they were established. He felt that after all the most potent force for good was the constant impact

of truth day by day, hour by hour, moment by moment, on the mind of the student. He gave an example as told him by a Chinese student himself. The latter attended the Presbyterian school in Ningpo several years ago. He was a devout heathen, believing, as he said, absolutely in the gods of China, the idols of wood and stone. But he was subjected in that Christian school to the daily impact of truth. After years his faith in the idols vanished, conquered by the force of the eternal verity, the living Christ. He afterwards studied medicine, at the Kashing hospital, and is now himself operating a Christian hospital in Ningpo, for the good of his own people. He is Dr. Wu Hsin-wang.

The testimony of some recent visitors to China, to investigate missions, will also be useful as showing how the schools in China sustain a most vital relation to the church, so vital that without the Christian school, a well organized, militant, progressive church can never exist.

Bishop Atkins, of the Methodist Episcopal Church, when passing through Kashing, said to me, "I have just written home to America that the school people with the evangelistic ideal are doing the best work in China."

Dr. J. P. McCallie, Headmaster of that excellent preparatory school at Chattanooga, Tenn., said, in substance, that schools were doing the most conspicuous work of any of the departments of missionary activity.

Robert Dollar, President, Dollar Steamship Line, and W. H. Booth, President, Security Trust and Savings Bank, after a recent visit to China, in the interests of business, bore the following testimony to the schools: "In no way can the missionaries forward their cause better than by education, as China must be evangelized by Chinese, and the great want of the present day is educated Chinese to carry on the work under the guidance and superintendence of the missionaries."

A very interesting example of what the Christian schools have done in influencing the government schools has this year come within my experience. At Kashing our High School has cultivated friendly relations with a large government middle school of 250 young men. We played football with them, and exchanged the usual courtesies. Last fall one of their English teachers succeeded

in enrolling a class of 50 boys whom he persuaded to unite with him in asking me to teach a class in English Bible in the school every Sunday. This was done with the full knowledge and consent of the principal. Since the first meeting the average has been about 40. This Christian teacher is K. W. Johnson Wong, of St. John's University. He brought with him to Kashing a recommendation from Dr. Pott and without hesitation identified himself as a Christian. Such an opportunity for bringing the word of God into a government school in Kashing would not have been possible except through the influence of a Christian member of their faculty.

III.

In closing I wish to emphasize the fact that all the above methods used in the various schools for creating an evangelistic spirit among the students would be without life or power unless that evangelizing spirit shines forth first and foremost in the lives of the principal and faculty.

As soon as the desire for physical equipment, number of pupils, intellectual supremacy, breadth and height of curriculum gains ascendancy in the hearts of the leaders of a Christian school: as soon as these things become of *first* importance, just so soon will that institution begin to fall below the purpose for which it was founded. These things are important, and if we would keep abreast of the Chinese schools, necessary, but not *first*. Since the Christian school is the residence of Christ's ambassadors, those ambassadors should let nothing stand before the King's business—and that business, as I take it, is the training and sending forth of others who shall also seek first His Kingdom.

The Christian faculty sets the standard for the spiritual life of the school. They, like Paul, should constantly long to impart some spiritual gift, they should long to present each pupil to God as their own spiritual child. There is no more precious gift than the heart of a boy or young man, full of trust in his teachers, "believing all things," enthusiastic, and as yet unsoiled by contact with the world. And what a tremendous responsibility rests upon the teacher. How he needs to live on his knees, as it were, continually studying the image of God's holiness, that he may be enabled to engrave on the young heart the picture of Him altogether lovely. One in speaking to hearts already grown hard and used to the ways of the world,

has a great responsibility, but not to be compared with the teacher of youth, for almost literally the shaping of the youth's ideals is in his hands. Woe to the man who shapes a false ideal or prints an untrue picture on such a heart.

Much is said by Dr. Mott on the ministry of intercession, and in the school it is a vital force. Can we as teachers say to the Lord, as did St. Catharine in pleading for others, "Promise me that thou wilt save them. Promise me, dear Lord, that thou wilt save them. O, give me a token that thou wilt." Have we a long list of our students for whom we pray by name individually? Do we teachers strive by understanding and sympathy and graciousness to attract the wayward or indifferent boy or girl to the Christian life? Do we say to ourselves, as did Dr. Jowett, "I will so present my Master as a Hero, as to woo the adoring homage of my boys." Do we by our lives hold up to their admiration the Man Christ Jesus, as does Dr. Speer, in his presentation of his Hero? Do we claim membership in the Society for the Catching of Men? Are we expert anglers in the Biblical sense? Tact, wisdom, sympathy, patience—the teacher must bait his hook well with these.

If the leaders of Christian schools, whether they be pastors or laymen, can approximate in some measure the ideals of spiritual life and service as given by the Master Teacher, then let the method be what it will, those schools will be dynamic centers of evangelizing influence. Whether special revival services are held or not, whether the students serve God through the Volunteer Band, the night school, social club, the Epworth League, the Young Men's Christian Association, the work in prison, in Sunday-Schools, in personal work among each other, no matter what the method, the result will be the same if the teachers hold themselves as ambassadors for God, putting first things first, and subordinating all else to a spiritual service and a spiritual result.

UNIFORM EXAMINATIONS.*

H. S. REDFERN, M. SC.

The present position.

When the request came to me from your Secretary to introduce to this meeting the subject of the desirability or otherwise of organizing a system of uniform examinations for this district, I unearthed from the dusty corner in which they had lain for some time, the copies of the Educational Review in which the matter was discussed with some heat in the spring of 1911. I then realized that I was dealing with a subject in which there was room for considerable difference of opinion and it was only the urgency of the need to settle the matter one way or other which has induced me to take up the subject again.

At the meeting of the China Educational Association which followed this controversy no definite action was taken pending the formation of Branch Associations, as one of the objections raised to such examinations was that the area covered by the central body was too large to permit of efficient management. Another difficulty was that many members thought that it was impracticable to attempt any examination system until a uniform curriculum had been generally accepted as a basis on which to work. It may here be remarked in passing that this second difficulty would be removed should this Branch Association agree to accept as a basis on which to commence working the curriculum prepared by the Educational Union.

But whilst we have been tarrying progress has been made in other districts. In West China the Christian Educational Union undertakes to visit and examine the schools of that district, these schools being again affiliated with the University. In Central China the Christian Educational Union has already held three annual examinations. The Secretary, Mr. Knott, writes to me that at the last Examinations there were seven hundred candidates and that it is expected that there will be 2,000 next year, as two large Missions which had hitherto held back are now joining in the movement.

In South China there has not, as far as I know, been any joint action in the matter but Sir Charles Elliot, the Vice Chancellor of Hongkong University, whom I recently had the privilege of meeting,

*Paper read at the annual meeting of the East China Educational Association Shanghai, February 10th, 1915

Compliments of Henry V. Noyes.

THE WEEKLY

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TWENTY FIVE YEARS ON FATI.

By REV. WILLIAM DEAN NOYES, PRINCIPAL.

Pui Ying as it is known to all of its Chinese and many of its foreign friends has been recently named by the Presbyterian Mission, The Henry V. Noyes Memorial College. In Chinese Pui Ying will continue to be the official name of the Institution.

Although it has been established on Fati twenty five years it antedates that in actual fact thirty six years ago back of Shimeen on Tung Tak Tai Kai. Dr. Noyes the founder began in a humble way with a primary school. He had been a teacher in the United States and saw what education meant in the life of a nation especially Christian education including character building with the acquisition of knowledge.

After six years a Bible training school united with the day school that by that time had become in part a boarding school. It was soon discovered that the place was too small for the expanding work so after much difficulty two and a half acres were purchased on Fati. Much of the land was low and two of the large ponds had to be filled before much could be done with it.

This being accomplished steps were taken to immediately erect a residence for the Principal and a building for the students that not only had dormitory space but class rooms as well. Compared with the cramped place in the City it seemed like bliss indeed over on Fati among the trees and birds. By crowding one hundred students could be accommodated. The eleven year old school with its seventy two students was transferred across the river where a new and larger chapter of its history has been worked out.

In four years it was thought best to unite with the Christian College as at that time that institution had not yet found a site and this school with a site did not have a very bright financial outlook. The experiment did not commend itself to the Boards at home so after a few years the two schools were again separated but Pui Ying got in the transaction fully twice as much ground.

The growth for years was slow in fact after twenty years the average yearly enrollment was but forty more students. Just before the Revolution broke out the number increased nearly as much again and in two or three years it was nearly four times as great when all the primary students on the compound were included. At the present time even with the loss of the Bible Training Department which has been transferred to the Union Theological Seminary the number is still nearly three times as great as the

whole institution when it first arrived on Fati and in fully four times if the primary department now being conducted by the School Y. M. C. A. is considered. This is fair when this considered that work done by this school was then carried on by Pui Ying whose requirements for admission at that time were the ability to read and write simple colloquial.

The two buildings of twenty five years ago have been reinforced for now there are four permanent and one temporary dormitory a terrace capable of housing when crowded six or seven families and a residence in Fong Chuen for the Chinese staff. Five residence are for the Foreign staff.

The staff instead of consisting of two foreign and three Chinese teachers now consists of ten full time, three half time Chinese teachers, eight foreign part time teachers and three student tutors. This does not include the two teachers in charge of the Y. M. C. A. School.

The mode of instruction has been changed in great measure. There is less memoriter work and a greater appeal to the reason. It the old days it was not an uncommon thing to hear the rattan switch through the air and strike a boy on head or shoulders. This method of pounding knowledge into an unwilling student has been abandoned and there are students now who study for study's sake. The efficiency of the staff has been multiplied.

The students of today have more to engage their attention than in times past. There is less time amid their class room and other work, to incite insubordination as there was. The control of students is much easier and their health much better. The opportunity of meeting otherschool on the platform or on the athletic field gives a wider outlook on life which was impossible in the old days.

In 1895 the founder and his wife presented the institution with a chapel in honor of their parents. In 1906 a dormitory with class rooms was further added by the founder and his family.

In closing it might be said that while the faculty fully realizes the deficiencies of the institution it is still their conviction that Kwangtung has a place for Pui Ying and Pui Ying can be of service to Kwangtung and not alone Kwangtung for in Europe America and Australasia not to mention lands nearer by Pui Ying is honored and loved.

Peking Reports.

The Japanese Minister at Peking has informed the Chinese Ministry of Foreign Affairs that further conferences are unnecessary and that China is expected to reply to the demands at once.

Chukiang Academy to Have Track Meet.

The students of Chukiang Academy will hold a track meet Saturday, May 1, at their campus, Wongsha. Temporary stands have been erected to accommodate the visitors. It is believed that several hundred friends will take the opportunity to visit the school. Principal B. Y. Lee and Physical Director K. W. Mark of the Academy are working hard for the success of the day, and the students have promised to do well in all events.

Canton Exposition Commissioner.

Chen Lim Pak, Canton Commissioner to the Panama-Pacific Exposition, passed Honolulu April 26 and was well received by the Chinese of that city. Commissioner Chen left Canton April 8, going to America via Shanghai, Japan, and Honolulu.

New Commissioner of Customs.

Mr. H. F. Merrill has succeeded Mr. F. W. Maze as Commissioner of Customs at Canton, formally entering into office April 27. Mr. Maze has been many years in Canton and popular among the staff here. Before coming to Canton, Mr. Merrill has been on leave. Mr. Maze left Canton April 30 for Tientsin, where he will take charge of the customs.

Professor Yuen on Agriculture and Students.

As merchants and manufacturers are only just beginning to realize their own possibilities in China and cannot be depended upon to uplift the agricultural mass, the students should come to the rescue—to restore agriculture of China to its dignity and rightful place in Chinese national life, according to President Chung Chow Yuen of Kwangtung College, who addressed the teachers and students of Canton Christian College at Henglok, last Saturday, April 24.

"Every country must have some economic factor upon which to build her national existence," said Professor Yuen, "and unless that factor is agricultural, a nation cannot live long, in spite of her greatness in other lines." Then he gave historical facts West and East to back his statement. Professor Yuen, in part, said:

"China was an agricultural country, but she is now paying no attention to that upon which her salvation lies. The relationship between scholars and farmers has grown so wide that the educated often despise the toilers in the fields and those engaged in farming have lost all their self-respect and become so poor and low that they consider themselves nothing but beasts of burden. China has no less than 300,000,000 farmers. As they have been so mistreated and untrained, the results now are that their poverty and hard struggle for existence have removed all their energy and ambition to be educated and that many, finding no great fortune in farming, have turned robbers. Either laziness or crime may ruin a nation, not speaking of both. If the great mass has no education, the people will become ignorant, and the nation unprogressive, everything will be in disorder. A disorderly nation cannot face the aggression of others, and thus China may fall.

"Since we cannot rely on the merchants and manufacturers to improve the condition of farmers and the official class cares little and knows nothing about agriculture, only hope in arousing the great mass to their agricultural resources and possibilities is through the students, who can realize the importance and labor toward the improvement of agriculture. China is today like a falling house. Not the weak and aged but only the home-loving and the strong can save it. China has to depend on her young men, not the ignorant but the educated, the students of today."

Liang Chi Chao Home.

After nineteen years of absence from Canton, Liang Chi Chao, the noted reformer, formerly Minister of Justice and Comptroller of Currency, now a councillor, arrived at Canton last Sunday. He was well received by the officials, who sent a warship to Hongkong to take him to Canton. He intends to spend a few days in his native district Suu-hui, where he will celebrate the seventieth birthday of his father. While here, he will also look into the judicial and educational affairs of the province.

Canton To Have Illustrated Weekly.

Oao Mr. Chiang and several of his friends are making arrangements to publish a weekly, illustrated and in English. If nothing happens, the new publication will appear May second. Canton does not have many English periodicals, and what it has is not illustrated. A weekly, well illustrated with famous places and persons in Canton, should have a large support and prove valuable to tourists visiting this city. A glad band of welcome is now extended to the weekly which, we hope, will be a success.

Kwangtung College Students to Help Boy Scouts.

To enable the Canton Boy Scouts to raise funds for expenses going up to Shanghai to be present at the First National Rally of the Boy Scouts of China, the students of Kwangtung College will give an entertainment for their benefit. The entertainment will probably be given at Tseng Chi Theatre at Pao Wah Street, Central, next Saturday, May 8, if the local authorities permit. The rally will be held in connection with the Far Eastern Athletic Games.

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Pui-ying Celebrated Quarter Centennial.

The quarter centennial exercises and the dedication of Severance Hall of the Henry V. Noyes Memorial College (Pui-ying) at Pati was held last Thursday, April 29, the Rev. William D. Noyes the principal, presiding. Many hundred missionaries, former students, and friends attended the celebration.

The formal exercise began at eleven o'clock with a Hymn, followed by a prayer led by Dr. A. A. Fulton, pastor of the First Presbyterian Church. The Rev. Wong Yuk Shing then read Scripture, and the faculty and students sang their college song. Mr. Sz To Yun welcomed the friends to the exercise on behalf of the students in a well-prepared speech. After a song, Mr. Mo Mun Ming gave a historical sketch of the college. Addresses were delivered by Mr. Yeung Kai Hong and Dr. Liu Tak Shan with singing by the True Light Seminary students between the talks. The teachers and the students had an anniversary song, followed by the ceremony of flag presentation. The formal exercise closed with a benediction pronounced by the Rev. J. J. Boggs.

After a buffet lunch and the planting of a tree, the day was closed with a track meet and other athletic games among the students.

350 Million Already Spent in Panama Canal.

The Panama Canal, according to Governor Goethal's annual report, has so far cost \$353,553,040, or nearly \$20,000,000 less than the total appropriation for the work, a fact which alone, aside from the great work completed, will always stand as a monument to the U. S. Army Engineer Corps' efficiency to accomplish economically, as well as successfully, difficult engineering problems. The report also shows that the total amount of material removed in the dry from the Culebra cut, from the beginning of American operations to June 15, 1914, aggregated 110,261,882 cubic yards, at a division cost of \$0.7066 per cubic yard; of this amount 25,206,100 cubic yards were removed because of slider, or 22.86 per cent. The giant locks and dams of the canal have also successfully withstood this year the most violent and most numerous earthquakes shocks that have occurred since the work was begun, eighty-seven distinct shocks being recorded at Ancon alone.

Random Notes.

All guilds have now joined together asking that stamp duty may not be exacted on transactions below ten dollars. It is understood that other than Cantonese are also opposing duty on business one dollar and up, believing this a hardship and inconvenience. It is also hard to enforce such a requirement, thus making only the honest suffer more than others, as the Government is unable to detect all violations. Some commissioners of finances in the provinces have been convinced of the inconvenience and hardship from this and have recommended to the Central Government to reconsider its order.

Many are pleased to note that the press is co-operating with the Government in giving the Japanese no chance to interfere Canton pending the negotiation. The press will not publish any more communications from readers calling for the non-patronage of certain goods. The newspapers have seldom or never mentioned the boycott directly against the Japanese, but their strong recommendation in favor of home produce is being taken as unfriendly to Japan.

Canton is able to pay for six intendents or "Taoyins", but there are twenty-eight expectant officials for that office. While they are waiting for a vacancy, it is believed these men will have to make their living by running around offices to transact business on behalf of those who try to get favors from the Government.

Canton Treasury has to be empty all the time, as the receipts do not cover the expenditure. The receipt for March was \$1,380,000 while the expenditure was \$1,500,000. It is hoped that the receipt for April will be larger than the previous month.

Two more men have been arrested last week for misrepresentation. They were charged of trying to blackmail persons, saying they were detectives. That government detectives would blackmail seems to be the belief of many.

Canton will soon have from two to four supervisors of schools. These officials will be sent by the Central Government but paid for by the local authorities. These supervisors will have their office in the yamen of the Governor. When Canton was under the Young China Party, there was a Bureau of Education. The commissioner then was Chung Wing Kwong, dean of Canton Christian College, who succeeded in mapping out a system both in school and social education that just fits the peculiar demands of the Cantonese. But the return of the old influence has undone all his good beginning.

It is now reported that Civil Governor Li will not make an inspection tour of the province as decided first, but Intendent Chiang Kiyi, who is now acting commissioner of finance, will make a trip on his behalf.

Canton is to have a branch of the society for raising a salvation fund. This salvation fund will be subscribed through the Bank of China, and the committee in charge will simply have the duty of supervising the fund and promoting its growth.

Canton Government is considering of raising a reserve fund of \$2,000,000 for any unseen emergency. The financial conditions now existing would not do, it is claimed, as the income does not cover the expenses. If there is a demand for extraordinary expenses, there is now to way no meet it.

Besides all kinds of miscellaneous taxes, like hog raising and selling, tea-house, and others, there will soon be enforced a business tax. To force the sale of the Bonds of the Fourth Year of the Republic, it has been announced that if all \$24,000,000 worth of bonds are sold, the business tax may be abolished.

Honolulu Baseball Team Here Last Week

The Honolulu Chinese Baseball Team, famous in America as the best Chinese baseball players in the world, visited Canton last Sunday, not to give a show of their work but simply for pleasure. The team coming all the way from Honolulu will play two weeks in Manila and then go to Shanghai to be present at the Far Eastern Athletic Games, to be held May 15-22. There they will demonstrate what baseball is when at its best. From Shanghai they will go to Tientsin and Peking to play with any baseball team that will have the courage to meet them.

The team is managed by Kim Tong Ho, a graduate of the University of Wisconsin, assisted by W. Tiu Chong. Mr. Ho, while in town, looked up Hin Wong, a newspaper correspondent, who took him to see his many Honolulu friends now in Canton. Mr. Wong was graduated in the same class of Mr. Ho from Oahu College, the best-known school in Honolulu. The Team spent the night at Oriental Hotel, being very anxious to take a look at the native theatres. These Chinese baseball players were all born in Honolulu, coming to China for the first time. Mr. Ho was entertained in the evening at dinner by Chang Woo, also of Wisconsin, who happened to be giving a "Full Moon" celebration in honor of his first born. Mr. Ho and his team enjoyed their day at Canton immensely, according to their opinion and were sorry that Canton does not have sufficient men to appreciate baseball at present, they feeling they are all Cantoness yet unable to find enough provincials to appreciate what others are willing to bear all their travelling expenses to demonstrate.

The team is composed of Kau Yen Chun, catcher; Luck Yee Lau and Hoon Ki Yin, pitchers; Nelson Tsu En Kau, also pitcher; Hoon Cheong Yin, first-base; Kai Luke, second-base; William Kam Apau, third-base; You Bun Hae, shortstop; Sing Hung Ho, centerfield; Kam Fat, rightfield; Yen Chin Quon, left field; Kau Leong Chun, utility filder.

Among those present at the dinner given by Mr. Wou, besides his class-mate Mr. Ho, were Messrs. Yuen Chung Chow, Judge Peter Hing, H. Y. Tang, N. W. Lay, Walter Wong, S. T. Kong, Parkin Wong, and Hin Wong, all college men who could listen to Mr. Ho's talk on baseball with interest.

The Honolulu Chinese baseball players are all students in Oahu College or College of Hawaii, or High Schools. As members of college team, they have played several times in the United States. One year, out of 120 games played, they have won more than a hundred.

The team will pass Hongkong on its way back from Manila to Shanghai, some time after May fifteenth.

Y. M. C. A. Has 550 Members.

The Young Men's Christian Association at Canton has just issued a directory showing a membership of 550, consisting of 54 sustaining members; 368, ordinary; 112 student, and 16 honorary. They come from all occupations, including officials, members of the army and the navy at Canton, and merchants.

Many Students Fighting for Country.

The French Universities have 25,000 at the front—21,000 thousand students, and 4,000 professors of the "Enseignement Secondaire et Supérieur." At the beginning of February, 3,500 of them had already been killed or wounded, the Ecole Normale Supérieure alone having 62 killed and 70 wounded. To replace those who have gone, M. Albert Sarraut, Minister for Education, has made a pressing appeal to retired professors, and also for the collaboration of Belgian professors.

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Young Man and New China.

A new China cannot be made to order but best built by young men with broad minds, pure hearts, clean hands, and strong arms. Citizens must be within themselves what they ought to be before they can hope to make their country what they would like to have it.

Many Chinese young men of today are very anxious to learn modern science of the West. They should, however, try also to learn some ancient institutions of Europe which may be of usefulness to the present condition of China.

A little over fifteen hundred years ago the great order of knighthood and chivalry was founded. The reason for this was the feeling on the part of the best men of that day that it was the duty of the stronger to help the weak. These were the days when might was right, and the man with the strongest arm did as he pleased, often oppressing the poor riding rough shod without regard over the feeling and affection of others. In revolt against this, there sprang up all over Europe a noble and useful order of men who called themselves knights. Among these great-hearted men were Beowulf, Rollo, Arthur, Gareth, Lancelot, Bedivere, and Alfred the Great. The desire of these men was "To live pure, speak true, right wrong, follow the king." Of course in these days there also lived men who called themselves knights, but who had none of the desire for service that inspired Arthur and others. These false knights, who cared for no one but themselves and their own pleasure, often brought great sorrow to the common people. Chivalry then was a revolt against their brutal acts and ignorance and a protest against the continuation of the idea that might was right.

Now amid our daily life in Canton, and generally throughout China, young boys are made to run around the streets selling lottery bulletins; small girls, to suffer diseases and shame in the brothels; old women to walk streets offering blind girls to brutes and criminals; coolies to carry more than they are able; common people to pay tax to enable thieves higher to live in luxury.

Young men are now needed to remove all these injustice. To train these king of young men, the system of instruction carried on by the Boy Scout movement can be used in China as it is being used in the European countries.

In connection with the Eastern Athletic Games to which representative young men from all China will come, a plan will be made to help to make a new China through her young men and boys.

Notes and Comments.

The *Canton Republican* says that the troops are now beginning to have order. Last week one captain, one lieutenant, and ten privates were shot, and several officers and men will be tried for protecting gambling, robbing railroad stations, and doing other evils. These soldiers were men stationed at Shek-lung.

Believing that some persons are trying to cause trouble in Canton by throwing bombs in front of Japanese shops, the chief of police of Canton has announced that he would give a reward of \$3,000 to any one succeeding in bringing the guilty to justice. Many Cantonese claim but all Japanese deny that the bomb affairs have been of Japanese source, using it as a pretext to cable to Japan for gunboats to come to Canton for protection.

If the report in local press is true, the Cantonese may be able to avoid further taxation, as the Central Government has wired to the local authorities forbidding them to impose unnecessary taxation on the people. Nowadays a Cantonese cannot raise a pig at home or drink a cup of tea at a tea-house without being required to pay some tax.

The editor of the *Kongchow Daily News* still thinks that he can get redress after having been beaten almost to death by soldiers in Kongmoon and has wired to the general commanding the troops in Canton asking where he may bring action against the soldiers. The soldiers have given him a beating because of his report of a rape case in which some fighting men were involved.

Chang Ming Ki, onetime viceroy of Liang Kwang Provinces, now civil governor of Kwangsi, has wired his resignation to the President, saying his father's ill-health and old age requiring his attention. When Chang was viceroy here, he stopped gambling.

While many districts in Canton are suffering the attack of plague, the District of Liu had to face some other calamity. A wind and rain storm last week swept away many villages and killing a large number. The rivers along the district also flooded, adding more horror to the inhabitants. Canton authorities have received appeal for relief. It is not believed, however, that much can be done for them, the Government being always poor on account of the number of troops it has to support.

The Government Arsenal at Shek-chin is able to use a large quantity of antimony and other metals that can be mined at Canton if there is a sufficient capital, according to the superintendent there. If there is a capital of \$600,000 raised at once, some mine may be opened. By using home products, some \$3,000,000 a year may be saved in the arsenal, it is said, as the cost of production would be cut down by twenty per cent., when import of foreign metals can be avoided.

To prevent further loss in the Canton-Hankow Railroad, the Ministry of Communications has ordered the officials of that road not to hereafter grant any more side allowances, saying the salaries the staff receive are sufficient. In spite of many attacks upon the officials because of mismanagement, it is understood that stockholders are paying up their shares mighty fast.

There is more than one Cantonese soldier for the protection of every one Japanese in Canton. Canton has less than 180 Japanese in it, and the Government has assigned 200 soldiers to protect them.

Chinese Salvation Fund Grows Rapidly.

The Chinese Salvation Fund, which name has been retained despite the request of the government to call it the Chinese Patriotic Fund, is a great success. Every day the Bank of China at Shanghai is besieged by contributors. Co-operation is being given by the trade guilds. At a meeting held on Friday evening of the Building Shanghai Contractors' Guild, a sum of more than \$15,000 was raised. The amount received at the bank averaged \$25,000 during the last three days. The first day with \$35,000 holds the record. When it is considered that this fund is being subscribed to in every province it is seen that it promises to prove a very welcome help to the government. A women's branch has been organised. On April 17 a circular wire was sent to all the Chambers of Commerce throughout the republic by the Board of Trustees inviting co-operation.

The Committee of the fund at Shanghai has drafted the following provisional rules in regard to the control of the fund:—

1. The object of the fund is to protect the Republic of China by the aid of her masses.
 2. The fund is named the Salvation Fund of China.
 3. The headquarters for the fund shall be in Shanghai, with branches throughout the republic.
 4. The establishment of branches shall be reported to the headquarters.
 5. The branches shall make reports to the headquarters of contributions received every ten days.
 6. The fund has been fixed to be \$50,000,000, Shanghai to put up 1-10th of the amount.
 7. The fund shall be made use of by the Government for military purposes.
- Fund to Bank of China.**

8. The fund shall be deposited with the Bank of China by the contributors direct and, where there are no branches of the Bank, with the Chambers of Commerce, who shall turn them over to the nearest branch.

9. The rate of interest has been fixed at 4 per cent, withdrawable after six months.

10. The headquarters shall receive no contributions.

11. Should the fund fail to reach the amount fixed, it shall be, subject to the decision of the Committee, returned to the contributors with interest.

12. Contributions must be sent in by the contributors themselves, no indirect way to be used.

13. The use of the fund must be approved by the Committee, who shall hold a meeting at which representatives from all branches are to be present, and pass a resolution.

14. Contributors shall have the right to exchange their receipts for coupons should the use of the fund be decided upon by the Committee.

15. The management shall consist of the following:—A President, 4 vice presidents and 4 permanent officers.

Each Guild Gets Representative.

Committees shall be elected by each guild in each place with one chairman. The employed officers shall be as follows:—One secretary, one accountant, one auditor and 2 office assistants.

16. All committees shall serve without fee, only the employed officers to be paid.

17. The committee shall be elected at a general meeting and the president and vice presidents by the committee.

18. The committee shall not receive any rewards from the Government in connection with their service, but those who contribute large amounts are not included in this rule.

19. The running expenses of all branches shall be defrayed by the Committee; nothing shall be paid out of the fund.

20. The names and addresses of the contributors shall be kept in the books of the headquarters and published in the papers.

21. All branches shall be governed by these rules with the exception of rule No. 15 concerning officers which shall be decided themselves.

22. The Committee shall have separate rules in regard to the transaction of business.

The above rules shall not be altered unless by a resolution passed unanimously by the committee,

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Boy Scouts From All China to Meet At Shanghai.

May 19 has been decided on as Scout Day in connection with the Far Eastern Championship games. It is expected that more than 200 Boy Scouts of the Far Eastern nations will take part in the display. At the present time there are scout troops of Chinese boys in the North, South, East and Central parts of the republic. The participants of scouts from all over China and a few outside troops from Japan, Siam and the Philippines.

So far most of the scout work for Chinese boys has been done in English but a handbook is now in the press which awaits the approval of all those interested in the movement. It is not a copy of other national scout movements, though it has been prepared in English. But during the rally in May when a meeting of Scoutmasters from all parts of China will be convened, the work will be translated into Chinese after the permanent name for the Chinese Scouts has been decided upon and the various terms accented.

The Chinese Boy Scout Council in Shanghai consists of the following:—

President: Mr. Chung Mun-yeu, Managing Director of S. N. R. and S. H. N. R.

Vice Presidents: Admiral Sir Sah Cheng-pang, Mr. C. C. Niel, Managing Director of the Hung Fung Cotton Mill and Mr. Y. C. Tong.

Councillors: Messrs. T. H. Lee, K. S. Lee, T. Z. Tsu, T. E. Toong, Alan Robinson, W. E. Leveson, W. W. Lockwood, J. C. Clark and Dr. P. W. Kuo,

Chairman: Mr. G. S. Foster Kemp.

Secretary: Mr. C. L. Fei.

Japan to Handle Britain and U. S. A. Next.

Tokio, April 16.—The leader writers of the principal Japanese newspapers were never more picturesque than they are today. To put it frankly their utterances are vastly entertaining. They are not at all pleased with the progress of events.

They don't know where the blame lies for the rather sharp change which the negotiations with China have undergone, and so they are blindly hitting out in all directions in the hope of landing a punch in the right spot.

They are attacking the British, the Chinese, the American and their own statesmen. They feel that something has happened but they don't know what it is.

Urges Japan to Hurry.

The Sekai, by way of suggestion, advises the Government to take drastic steps in dealing with China affairs. It says that Japan has handled Russia and Germany and is now to face Britain and America. "Our Empire must awaken them from their empty dreams."

China's Finances Are Rapidly Improving

Since the European war outbreak some uneasiness had been entertained regarding China's national finances on account of the disruption of trade and industry and the break down of exchange. The monthly receipts of the Chinese Government have decreased, but only slightly. As a matter of fact the funds received by the Central Government, in addition to the provincial contributions amount to about \$10,000,000 monthly, details of which have already been published. Obligations have been duly met. For the ten days ending March 31, the receipts are as follows:

Provincial Contributions	\$57,498.13
Examination of Title Deeds	41,348.78.5
Customs Duties	16,650.45.75
Salt Revenue Miscellaneous Taxes	505,430.35.3
Total	\$610,933.67.55

In comparison with former months these figures exceed all previous ones.

Purely Personal

President Chung Chow Yuen of Kwangtung College gave a lecture on agricultural work to the faculty and students of Canton Christian College last Saturday evening, April 24.

Mr. Charles Mok, shipping clerk in the office of Butterfield & Swire, Shamen, was married two weeks ago at Macao, now receiving congratulations from many.

Dr. Start of the Start College for Girls has decided to add a normal and a grammar school to the work he has already begun in Fung Yuen, East.

The members of the Canton C. C. C. Club will have a dinner Saturday, May 1, according to Mr. P. L. Wu, the secretary.

Mr. Milton H. Leon, an instructor in Kwangtung College, has gone to Shanghai for a vacation, trying to take in the Far Eastern Athletic Games.

Mr. and Mrs. H. C. Brownell of Canton Christian College entertained some Chinese graduates of American colleges at their home in Honglok last Friday night, April 30.

Dr. A. A. Fulton and Mr. Mo Man Ming are some of the delegates who are leaving Canton next week for Shanghai where the General Synod of the Presbyterian Church of China will meet.

Professor and Mrs. G. W. Groff of Canton Christian College entertained President Chung Chow Yuen of Kwangtung College at dinner last Saturday, April 24, when Messrs W. E. MacDonald and K. M. Wong were also present.

Messrs. Chung Chow Yuen, Hing Luen Liang, and several others were guests of Mr. and Mrs. Y. C. Kwan and Mr. and Mrs. G. W. Groff at Canton Christian College Friday night, April 30, when they had a pleasant time before and after the dinner.

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Fighting at Ypres Still On

By Courtesy of I.L.B. M. Consulate-General.

Severe fighting north-east of Ypres still continues, general situation remaining unchanged. Our left flank in readjusting line to meet altered conditions due originally to forced retirement of French had to face north and extend to west beyond St. Julien. This extension weakened our line for the time, and, after very gallant resistance by Canadians against superior numbers, St. Julien was captured by enemy. Our troops east of Ypres have borne brunt of repeated heavy attacks which they have stubbornly opposed throughout the battle in a situation which has demanded exercise of gallantry and fortitude. Attacks were also delivered yesterday by Germans on east of Ypres salient. In spite of use by enemy of asphyxiating gases attacks were repulsed and German officers and men captured. During last three days we have inflicted heavy casualties on Germans. Our losses also have been heavy. German wireless report that four English heavy guns have been captured is untrue. One of our aviators bombed Courtrai station today and destroyed junction. Although wounded he brought machine back safely to our lines.—April 28.

German News Service.

(By Courtesy of German Consulate)

German Headquarters, 20th of April (Delayed)—A French attack on Sillacker height (Alsace) failed. On Hartmannsweilerkopf the Germans gained 100 metres.

At Marseille a number of commissary officers and civilians were arrested for having embezzled ten millions of francs. More developments are expected.

French papers describe awful scenes occurring when parents had to part from their boys sixteen years old belonging to the class 1917 which is now being called to the colours of France.

German Headquarters, 21st of April—French attacks North of Le Four de Paris (Argonne), near Flirey (Wœvre), in the Vosges, Northwest and Southwest of Metzeral (Upper Alsace, in the valley of the Fecht) near Scdernach (South of Metzeral) were repulsed.

Enemy aviators threw bombs on a Swiss silk factory at Lorrach (Baden). Russian aviators threw bombs on Insteburg and Gumbinnen (East Russia). As a reply a German aviator threw bombs on Djelostok (Russia).

German Headquarters, 22nd of April:—"There were violent artillery duels in the Argonnes and between the Meuse and Moselle. French attacks in the Priest forest were repulsed. On the Northern slope of Hartmannsweilerkopf the Germans destroyed the enemy's point d'appui."

A French aviator dropped bombs on Lorrach and Kandern (Baden) mostly killing and wounding children and women. Public opinion in Northern Switzerland is embittered over the killing and maiming of innocent children in undefended places.

A German airman destroyed a shed containing English aeroplanes and six powder magazines in the fortress of Belfort.

German Headquarters, 23rd of April (Delayed):—"Yesterday night the Germans east of Langhemarck (Flanders) advanced against the enemy's positions North and Northeast of Ypern extending nine kilometres in length. They reached the height South of Pirken, forced a passage across the Ypern Canal near Steensstrate and near Hetsas and took positions on the Western bank of the canal. Langhemarck, Steensstrate, and Hetsas have been occupied by the German."

Headquarters, 24th of April:—"The enemy's counterattacks broke down in the German fire. The Germans took 2,470 French, English and Belgian prisoners and captured 35 cannons including four heavy English guns, a large number of machine guns, rifles and a considerable amount of ammunition and war material. On the Western bank of the Canal the Germans stormed Lizerne."

Between the Meuse and the Moselle the French took parts of some advanced trenches in the forest of Ailly, but were ejected afterwards. In the Priest forest the Germans made progress. No operations in the Vosges on account of fog and snow.

In the East the situation is unchanged."

Local News.

A Canton committee for the Salvation Fund will be formed May 8, when a formal meeting will be held. It is expected that the commercial, charitable, educational, and other organizations will send representatives to this meeting.

The flood in the district of Lin have caused so much damage to the inhabitants that the Canton Christian Council and others have gone to their assistance, and the leading citizens of Lin in Canton are still working for further relief to their friends at home.

Citizens in the island of Hainan are unwilling to have the butchery tax doubled and therefore, have gone on strike, stopping the sale of pork. The Intendant of the island has not yet decided what to do to end the strike.

The one-teacher old style schools have been requested to lend their influence in inducing their pupils to join in athletic games. There will soon be in Canton volunteers from the larger schools who will instruct boys in all games beneficial to them.

The officers of the Y. M. C. A. held a prayer meeting, Friday evening, April 30. The subjects of prayer were the After Sunday Evening Service Bible Study and the Churches in Canton.

Principal Y. F. Yeung of Peiching Baptist Academy, who has been in Canton Hospital for some weeks, is improving.

A communion service will be held at the First Presbyterian Church, Fung Yuen Street, May 2, when several men, women, and children will also be baptized.

A church at Ki Shek was robbed last week by ten bandits who took away every thing visible.

The chief of police at Canton has been ordered by the Government to stop all unreliable information concerning the boycott of Japanese goods from being published. The local newspapers say that they will certainly obey the order.

Reports reaching Canton say that rivers in the Nam-hoi and Shuntuck Districts are over-flooding, and it is feared that damage may be done to farms unless something is done at once.

From May first the miscellaneous tax will be extended to geese, ducks, and chicken. But those who raise less than twenty chickens may not have to be taxed.

To encourage Chinese education among the Cantonese in the South Sea cities, Canton Government has appointed a school inspector to visit the schools there.

Two deputies from the Ministry of Justice at Peking are now in Canton inspecting the courts and prisons.

Replying to enquiry from the President's office, Civil Governor Li said that no Japanese warships are near Canton waters and that there has been no conflict between the Japanese and the Chinese at Canton since the Japanese demands.

Old officials have their way of doing things. The commissioner of finance has notified the transit tax collectors that they will be fined and even dismissed if collection does not increase monthly.

The students of the Canton Union Theological College give a social on the evening of May 1, at the First Presbyterian Church, Fung Yuen Street.

Tea House Not to Sell Tea.

In order to revenge themselves against the company who have succeeded in getting the Government to fix a tea-drinking tax and to appoint themselves agents to collect same, the tea houses have decided to charge no price on tea, but extra in other refreshment, thus avoiding the tax technically. The tea-houses have proposed to do this May first, but it is not yet known what steps may be taken by the agents to enforce payment. The agents have agreed to pay \$90,000 a year for the monopoly of collection in Canton and Fatsan.

Athletes Selected to Represent Canton.

In the try out for athletes to represent Canton in the Far Eastern Athletic Games to be held at Shanghai, May 15-22, fifteen have been selected thus far. Five of them come from Canton Christian College, four from Pui-ying, three from Nam Mo, and three from Higher Normal. Further selections may be made, it is said.

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THE Peking Daily News.

SATURDAY, SEPTEMBER 25, 1915

THE GREAT QUESTION.

The suggestion submitted by the Council of State to the President on Monday is very important. This was that His Excellency "be requested to accelerate the convoking of the National Convention within this year, or devise other proper and adequate means to consult the will of the people, with the view that a fundamental solution be found so that the general situation may be settled and the minds of the people set at ease." This was the action taken in respect of the eighty-two petitions received from the Provinces praying for the establishment of the Monarchical form of Government. Since then it has been suggested that the question be settled in the Provinces and not in Peking, the machinery for the election of the Citizens Convention being utilized for this purpose. This suggestion is that in the primary elections the five successful candidates in each district delegate one of their number to proceed to their respective Provincial capitals and this specially created body should vote on the issue of Monarchy or Republic, the results being transmitted to Peking. As was pointed out in our news columns on Thursday "this course will remove any suspicion of the exercise of undue influence which might be raised were the question decided in Peking". Certainly this procedure would, by broadening the basis of the franchise, be more representative in character, and the collective opinions thus obtained could justly be claimed as representative of the views of the people. It cannot be said that the newspapers in various large centres of population reflect the views entertained by the people in their respective areas, and while the opinions expressed in various journals should be treated with respect—the more so as the subject is one for calm and dispassionate discussion—it must be remembered that there is a large body

of opinion which has been practically inarticulate, and which might be reasonably expected to differ from that advocated in the newspapers. In short, the question is one for settlement not by the press but by the people, and the numerous articles, judicial and otherwise, appearing in print must not be assigned an undue importance, as after all, they represent only the beliefs of the individual writers. Political tradition and political progress have not yet become conflicting ideals in China, and therein lies the prospect of a peaceful solution of the question of the moment.

A NEW DEPARTURE IN CHINESE JUDICIAL HISTORY.

The trial of an Assistant Magistrate in the Shanghai District Court of Justice and the sentence of imprisonment passed upon Chou Wen-tieh of Feng-hsien marks a new departure in Chinese Judicial History. The defendant was prosecuted for torturing prisoners, a practice which has been officially abolished, but which unfortunately persists in spite of the well-meant efforts of the Government to improve the judicial system of China, and the decision of the judge in imposing a sentence of two months' imprisonment upon the offending official will, it is hoped, do much to secure obedience to the law and abolish this long-standing reproach to China's administration of justice. Old customs die hard, and it may be difficult for police and magistrates to adapt themselves to modern ideas which require that men accused of offences against the law should be proved guilty of these by recognised legal methods which preclude the use of force or torture to extract confessions of guilt. Such confessions cannot be regarded as admissions of wrongdoing; they are simply statements drawn from the unfortunate individual under pressure of torture and have no legal value whatever. In continuing this indefensible practice of torture, officials are not only guilty of grave injustices, but bring discredit upon their land, and render more difficult the task of those who are seeking to introduce needed reforms into their country and to raise China to a more worthy place in the comity of Nations.

SZECHUAN AND THE PRESIDENT.

INCREASING CONFIDENCE IN CHINA'S RULER

Fowlinghsien, Sept. 9.

Whether Yuan Shih-kai is President, Emperor, or King, is bothering very few minds hereabouts. Let us have peace, is what the people ask for, and whether his prince or President is of little consequence to the majority of the men of this district. One striking thing noticeable here is that a great many more men have a great deal more faith in the President than had faith in him a year ago, and his ardent supporters are multiplied manifold.

Paper money is received by the people slowly. The Bank of China has established a branch at Chungking and is disseminating bills in the one, five, and ten dollar denominations. They are eagerly received by the native, but are welcomed by the foreigner, who has been used to carry "soft money" while the native prefers the feel of the genuine, and what he is pleased to call "hard" money, in his hand. But we feel that the new Bank of China currency, unlike the notes scattered all over this province a year or two ago, has come to stay.

The other day we tried to exchange a dollar with the head of the President on one side. The cash shop said that was "foreign" money and could not be exchanged in this town. How soon will it be before this system of exchange will be abolished. The small cash are gradually being pushed into the background, and the paper cash taking their place, but we venture the opinion that it will be a long time before the old time currency is supplanted by the new.—N. C. D. News.

FORM OF GOVERNMENT.

TO BE DECIDED BY VOTES OF THE PEOPLE.

Two petitions for the third time requesting a quick decision for a change in the form of government were submitted to the Government last Wednesday. One petition was submitted by the Civil and Military Governors of the various provinces and jointly signed by the respective local governors, and the other by the Chambers of Commerce throughout the whole of the country. The joint petition of the various delegations is to be submitted on its completion. As soon as these three petitions are received, it is reported, that the acting Li Fa Yuan will, according to the desire of the people, device adequate means for a speedy solution of the monarchical question.

The suggestion that the question of the change of the present form of government be finally decided by the Citizens Convention has now been discarded, as this procedure will take too long time and is disapproved by the majority of the people.

Great progress has been made, since the inception of the monarchical movement. In tracing its growth, *The Peking Daily News*, regarding one of those killed, who is said to have been an associate of the injured man and it is therefore argued that they must have gone to the Ya Shih Ya Pao in company. The arrested men have not yet been turned over to the Settlement police. According to reports made by detectives there are more than one hundred persons making bombs in the Chinese city and in the settlements. These bomb makers are doing a thriving business. They sell bombs to anybody.

Telegrams from the governor at Nanking have been received in Shanghai to the effect that he has recently received a letter from Shanghai in an envelop bearing the seal of the Shanghai Chamber of Commerce, which contained printed matter of a seditious character. The telegrams added that as the Shanghai Chamber of Commerce is considered the leader of thought in the community it was the sincere hope of the Governor that it would seek to trace the rebels who evidently are using the name of the Chamber in a highly improper way.

We understand that the Asiatic Daily News has been asked by the landlord to seek new quarters. The main office at Peking also has been advised of the paper's unpopularity and instructions as to the future requested.—Exchange

MEETING IN THE PUBLIC PARK.

On Sunday, the 20th, at 4 o'clock an important meeting will be held in the Public Park within the Forbidden City. The purpose of the meeting is to arouse interest in the spread of the Christian Scriptures. Mr. Yung T'ao, who is widely known as one of the leaders in social reform in the city, has recently purchased a large number of Testaments which he wishes to distribute. The meeting will be presided over by Mr. Chin Pan-ping, Vice-Minister of Agriculture and Commerce, and the speakers will be Mr. Ch'ing Yung-kuan, Head of the Consulate, Mr. Ma Liang, of the Tsung Chen Yuan, Mr. Yung T'ao and Mr. Gailoy. The theme of all the speakers will be the benefit which China may derive from a wide dissemination of Christian literature. Tickets of admission may be obtained at the following places: The East and West City Y. M. C. A. S., the Public Park, the Commercial Press, the Presbyterian Book-store, and the Industrial Building, Ch'ang Yi Men.

ARREST ARMED MAN BY T.C. CHOW'S HOME.

SUSPECT LOTTERING NEAR RESIDENCE OF PRESIDENT OF CHAMBER OF COMMERCE.

That a man with a loaded revolver was arrested Thursday afternoon, in Shanghai while loitering around the home of Chow T'ing-ching, president of the Chamber of Commerce, was learned yesterday. The man, whose name is Wong, refuses to make any statement further than that he had been given the revolver by some other man and told to wait there.

Because of the Chamber of Commerce's attitude on the monarchical problem and the telegrams it sent to Peking endorsing the monarchical movement, a number of threatening letters have been received by its officials. As a result Mr. Chow appealed to the police for protection.

Some special policemen were sent to the house on Ch'ang Road on Thursday, at fifteen time, when Mr. Chow was at home, they noticed a man suspiciously loitering around the place. He remained there for half-an-hour and then they arrested him. He is being held for investigation.

FOUR UNDER SUSPICION IN THE ASIATIC DAILY NEWS BOMB TRAGEDY

HUNDRED PERSONS SAID TO BE MAKING DEADLY MISSILES

Unless the Chinese police have made a mistake, much of the mystery attached to the Shantung Road bomb outrage of last Saturday has been cleared up. They claim now to have accounted for four men directly concerned in the affair and think it highly improbable that there were more beyond, or course, a band of plotters who may have given directions out were not actually on the scene.

The Pootung police got a clue in connection with the affair and, on Friday evening, arrested two men. They have also definitely established the identity of the man still lying in Shantung Road Hospital. They say he was the one who actually threw the bomb. He has been suspected of it from the beginning. However, he is so seriously injured that he has not been able to make a coherent statement, neither can he be examined and he is not expected to live.

Then, further evidence has been obtained regarding one of those killed, who is said to have been an associate of the injured man and it is therefore argued that they must have gone to the Ya Shih Ya Pao in company. The arrested men have not yet been turned over to the Settlement police.

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CONSCRIPTION SYSTEM IN CHINA.

The modern military science points to the conscription system as being the only basis for an efficient army. It has been decided by the authorities that China should follow the examples of the most advanced nations in this respect. A tentative plan has been drawn to start the system first in the Metropolitan Districts and the provinces of Chihli, Shantung and Hoan, constituting one military district with a prescribed enrollment of one hundred thousand cadets. This district is to be divided into 22 sub-districts to facilitate the work of recruiting. Preparations for the undertaking are to be commenced immediately while the conscription is to take effect by the sixth year of the Republic.

MUSICAL DINNER.

The professional orchestra of the "Union Philharmonique de Peking" under the direction of Prof. J. P. Heymans will play the following programme during dinner at the Grand Hotel des Wagons Lits to-night from 8.15 p.m. to 9.30 p.m.

- 1.—The Boys of the Brigade—Myddleton
- 2.—Serenata Zingara—Czardas—Parlow
- 3.—The Casino Girl—Selection—Englander
- 4.—Branco—Valse—Krier
- 5.—The Honeycomb and the Bee—Penn
- 6.—Napoli—Tarantella—Mezzacapo

FORTHCOMING CONCERT.

The following is the programme of the music concert to be given by The Union Philharmonique de Peking from 9 to 10 p.m. on September 30 in the Grand Hotel des Wagons-Lits.

- Premiere Partie
- 1.—Russek Le Barbier de Séville, Overture
 - 2.—Tchoukowsky
 - a) Reverie Interrompue
 - b) Danse Russe
 - 3.—Macagny
 - a) Cavalleria Rusticana
 - b) Sielliana—Chant d'Algo—Sol—Eglise
 - c) Romance—Chant de la

- Deuxieme Partie
- 4.—Beethoven
 - a) A
 - b) Haendel
 - c) Cl
 - d) A
 - 5.—Saint Saens
 - 6.—Brahms

Therefore there has always been a strong current of opposition to new labour-saving machinery in the office.

But the war has, as a by-product, produced a big change in this business problem. Men have left the office in shoals to join the colours. Hundreds of thousands—alas!—will never return to their books. Those who do return will expect and deserve any promotion from mere mechanical work that the exigencies of business make possible.

There is, at the present time, a dearth of male staff. Many employers have experienced great difficulty in replacing temporarily those who have left for Service. Nothing house work has piled into arrears, salaries in the lower grades of office work have perforce ruled higher. A thirty-shilling a week post is now nearer to two pounds.

The present time is, therefore, the opportunity par excellence for the introduction of labour-saving machinery. It is not throwing men out of employment, and it can effect a greater economy in money than in the times before the war.

The machinery on offer by office appliances firms embraces a wide range of devices, some in fairly general use, some only to be found installed in isolated offices. The envelope opener, for instance, which

grinds off the edges of hundreds of envelopes in a minute, has been considered a luxury; so with the envelope sealer and stamper. The adding and listing machine has been in operation in large numbers with institutions such as the Bankers' Clearing House and certain wholesale firms, but it is rarely found (in England) in small counting-houses. Yet bedrock figures can prove its saving of money even for the medium-size retailer.

Calculating machines apply, of course, only to specialised trades. The billing and adding machine, however, are of wide application. Any house normally employing ten ledger clerks or over ought to investigate its possibilities. And any firm with a multi-list in frequent use ought to satisfy themselves as to whether an addressing machine will not save them money in the long run, apart from its obvious quickness of action.

Other devices of proved value are the rotary copier, the rotary multigraph and office printing press, the loose-leaf ledger system, the sanction telephone, the check protector, the numbering stamper, the distorting machine.

Not of these devices are needed by every business, but some of them are certainly needed by every firm that wishes to effect an economical reorganisation during wartime.—*Daily Telegraph.*

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Stock Exchange.

The market prices of the various Chinese bonds are as follows:—
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Bank of Communications shares *Kuping Taels* 50.00
Peking, September 24, 1915.

Student Activities: The past year has seen a marked advance in student activities, especially in regard to Christian work and study, in which the work of the Rev. Tin Li Mei has been an important factor. A Student Volunteer Band, of fully 30 students, has been organized, voluntary classes for the study of the Bible and prayer have been formed, meetings and neighborhood work have been undertaken, and a real beginning made in organized student effort, which has promise of great things in the future. In athletics also the students have entered with the keenest interest. While we do not provide military drill, one baseball team, three tennis teams, two basket ball teams and three football teams have been organized. Football commands the greatest interest. Match games have been played during the year with the city Young Men's Christian Association, the Provincial University, and the city High School, in none of which our students suffered a defeat.

Public Recognition: The recognition which the University has received from the highest Provincial authorities is far greater than we could have expected. At the dedication of the Joyce Building the officials of the Government and many of the leading educationalists were present. The Governor of the Province participated in the service and formally opened the building to the people of Szechwan. The Civil Governor, the Secretary of Civil Affairs, and the Commissioner of Education were all present and expressed their appreciation of what was being done for the people of Szechwan, and as a further indication of the high regard in which they held the University both the Military Governor and the Civil Governor each subscribed \$3,000 for the University building fund, and the former has written an excellent indorsement of the University and its work, over the seal of the Province.* In addition the Governor of the Province has also enabled us to secure an indorsement of the institution from President Yuan Shih Kai, which indorsement was accompanied by his check for \$4,000. It augurs well for the success of our enterprise that in seven years from the time union was undertaken, the home constituency have been thoroughly won and the Chinese authorities have also come to recognize the value of the work which we are proposing to do.

(TRANSLATION).

Education is the root of founding a kingdom. The Republic of our country is just beginning to be established. We are engaged in

*A copy of which is facing this page

repairing up the decay and restoring the worn parts so we had no leisure to pay our attention to education in the schools. I, Ching-i, as general holder of military authority for three years up to the present, anxiously think that the present difficulty may be solved by religious and liberal sciences. On account of the multitudinous affairs of the government I am not able to fully exert myself in planning and laboring for it, but I ardently hope that education may continue forever. Dr. Beech of the United States of America had been preaching Christianity in Szechuan for years and besides widely propagating the object of religion has also extended educational affairs. He joined the prominent Scholars of England and America in establishing the West China Union University outside the south gate of Chengtu, Szechuan. His great willingness in rescuing the generation and helping the people is endlessly proceeding which we appreciate gratefully. Since the work of building the school premises is very great he further offers his great willingness of going back to his country to collect a large sum of money in the hope of completing his work. I, Ching-i, am ashamed myself that I am not able to exhaust my strength in helping to accomplish it and further I am deeply grateful to the Doctor for his not being averse to the difficulties in beginning and completing his work. I therefore dare to use a word in appealing to those who are warm-hearted in the work of rescuing the generation and helping the people. I have heard that they collect bits of fur from under the forelegs of one thousand foxes to make a white robe and to join the strength of a united effort to raise up the great work. This is not only in connection with the two points of religion and education, but some day all the places in the world may have the same religion and custom and the celebration of peace will then be spread to the five continents. It is certain that this kind of work will be like a whizzing arrow. This makes the preface.

6th day, 10th moon, the 3rd year of the Great Republic of Chunghua. (October 6, 1914)

Hu-ching-i,

Specially given the 2nd order of merit; Chengwu General;
Superintending the Military Affairs of Szechuan;
Holding Rank as Field Marshal; Lieutenant-General
in the Army.

Officially translated:

E. CARLTON BAKER,
American Consul.

THE ARTS COLLEGE OF THE SHANTUNG CHRISTIAN UNIVERSITY.

REV. WM. P. CHALFANT, D.D.

As many of the readers of the Educational Review doubtless know, the Shantung Christian University was founded after the Boxer outbreak as the result of union for higher educational work between the English Baptist and American Presbyterian Missions in Shantung. The Arts College is located at Wei Hsien, the Normal and Theological College at Tsingchowfu and the Medical College at Tsinanfu.

In the Arts College the Anglican Mission is now taking a share and there are indications that the Shantung stations of the A. B. C. F. M. will soon join us. The matter is also under favorable discussion among the stations of the North Kiangsu Mission of the Southern Presbyterian Board, and, we understand, in other Missions as well.

With this by way of preface I wish to write a few words about the Arts College which is still located at Wei Hsien but expects to remove to Tsinanfu as soon as buildings can be erected on the newly acquired site, which will be at least two years from now.

The standard for entrance to the College is that of graduates from our middle schools which is still somewhat below the (nominal) curriculum of the government middle schools. We have the regular four college classes to which is superadded this year the last "Sixth Class" of the old curriculum under lower entrance requirements. Each of these classes numbers, roughly speaking, fifty students and we also have a few men taking a one year preparatory course looking toward entrance to the Medical College. This course will be extended to two years after the New Year. Then there is a peculiar class known as the "Hsien Pan" or Elective Class which is intended for young men, chiefly non-Christian as a matter of fact, who either wish to enter the regular classes but have not had the benefit of the lower schools of the Missions or to elect certain studies from the regular course. A man cannot remain in the Elective Class more than three years at the end of which period he is entitled to a certificate setting forth what work he has done.

For the benefit of the former class of students there are preparatory courses in the common elementary branches, of Middle School grade.

A few students of the Elective Class thus find their way into the regular classes each year. The "Hsüen Pan" started out this term with 64 men but the number has dwindled to 50 at present writing.

Most of these men of the Elective Class are, as has been intimated, non-Christian; a fact which, taken with the "preparatory" feature has given rise to considerable discussion in the uniting Missions. It is felt by many that it is prejudicial to the Christian atmosphere of the College to introduce so many non-Christian students and that the preparatory department tends to create a short-cut into College for our own boys of our primary schools. Undoubtedly both points must be carefully watched. Up to the present, however, there has been no attempt upon the part of our primary pupils in the country to come directly into the College by way of the Elective Class, partly for the reason that each member of the "Hsüen Pan" must pay his full board and tuition which is now \$24 plus \$30 per annum and after the New Year will be \$24 plus \$40.

The students of the uniting Missions pay a minimum of \$24 or full board, per annum. The Missions provide a limited amount of aid to the most needy students, under stringent rules. But each student must pay into the College treasury his full board. If he is able to get a small part of it from his Mission, well and good. As a matter of fact only a small number of the students avail themselves of Mission aid. In other words, the increased cost of entering the Elective Class serves to keep out nearly all our Christian boys. As to the matter of Christian atmosphere, the non-Christian element thus introduced is only a sixth or seventh of the whole student body and the strong tendency is rather for these boys to become Christians. A few days ago twelve of these students applied to the local church for baptism. On the other hand these boys coming, as they do, chiefly from well-to-do families of the upper middle class, introduce an element into the school which has salutary influences.

As a rule these young men are better versed in the common civilities of life than are our own boys and they usually have a better grounding in the Chinese language and literature and exert no small influence to stimulate our own students to more worthy achievements in that direction.

Both these points ought to furnish food for thought on our parts. But most important of all, the Elective Class is a standing proof to the community that the Church is not a close corporation but stands ready to extend its educational benefits to all. It has a marked reflex

influence upon the families and neighborhoods from which the students come. I am convinced that it has played no inconsiderable part, for example, in bringing about the present marked rapprochement between the conservative city of Wei Hsien and the Mission and College at its gates.

Our students come chiefly from Shantung but we have representatives from points as far north as Tsangchow in Chihli and as far west as Shansi or even Shensi.

At present we have three hundred students of whom no fewer than one hundred, that is to say the Fourth and the Old Sixth classes, will graduate on Dec. 29th. As has always been the case, every one of these graduates is a professing Christian. All the instruction given then this term in Comparative Religion, Political Science, Pedagogy and English and a large part of that in Chemistry, Physics and Old Testament has been done by the foreign members of the Faculty, American (5) and English (2), besides the efficient work done by the twenty Chinese members of the Faculty. Daily drill and athletic practice has been kept up under foreign supervision and, partly for this reason, no doubt, there has been little serious illness in the student body. We have a vigorous Y. M. C. A. and the religious tone of the College is excellent. There seems to be, at last, a reaction in favor of studying for the ministry.

We cannot yet give definite figures but eight or ten of the graduating class have announced their intention of going to our Theological College at Tsingchowfu.

We are thankful to be able to add that we have been permitted to continue our school work without interruption or serious disturbance amidst the distractions of flood, impending famine and war.

PINGTU (Shantung) SCHOOL SYSTEM

REV. S. EMMET STEPHENS,
Principal Pingtu Christian Institute.

Village Schools.

We now have 119 village schools for boys with 2,119 pupils, and 35 for girls with 487 pupils. There are 40 high school graduates, 27 boys and 13 girls, teaching in these schools, and 20 more who are to graduate from the academy for boys this year will also take charge of village schools. There are undergraduates, boys 21 and girls 11, being used temporarily in the village schools. Our great need is well-prepared teachers for these all-important primary grades, for the school days of by far the larger per cent. of the children will end with the work of the village schools.

During 1913 there were 343 baptisms among the students of these schools, and 315 to date this year. These students have led no less than 500 of their parents to faith in the lord during the past two years.

The average cost of these schools to our Home Board is less than G. \$20.00 each per year. The Chinese furnish all houses, furniture, etc., and pay the balance on teachers' salaries.

Boarding Schools.

During the spring term of this year there were 110 enrolled in the station Boarding School for Girls, but on account of unsettled conditions this school did not open this fall.

The middle school for boys opened with 60 old students last year, and enrolled 100 new ones out of the 169 who applied. At the beginning of this year we cut off the first grade of this school and added it to the village school course. We then required written examinations in geography, the second year of arithmetic, the Gospel of Matthew, Chinese History for Beginners, and *Kwei Wen*, for entrance to the *new* First Class. The enrollment this year was 140, but on account of the high grade of work demanded this number was soon reduced to 122, and despite the floods and the Japanese Army, very few of these have failed to return this fall. We opened school on time Sept. the 3rd, and have not lost a day.

THE ENGLISH METHODIST COLLEGE, NINGPO.

H. S. REDFERN, M. Sc., Principal.

The English Methodist College, Ningpo, (United Methodist Church) began, as did many of our Mission schools, with a small group of students gathered round a pioneer missionary. The pioneer in this case was the Rev. Frederick Galpin, and out of respect to his devoted services the school bears the Chinese name of Fi-dih, this being that gentleman's Chinese Christian name.

After many changes the school was transferred to its present commodious premises in the year 1906 and the standard of work gradually raised. At the present time the school has a seven years' course and aims at giving an education similar in standard to that of an English Secondary School. Like most other Mission Schools the accommodation, though commodious, is greatly taxed by the large numbers of students seeking admittance and new buildings are greatly needed. In the Spring term of this year there were 172 resident students in addition to a few day pupils and nine Chinese and two foreign masters all giving their full time to the work. The fees charged for board and tuition are \$90 per annum in the Preparatory Department and \$60 in the Collegiate. Reductions are also made for the Christians of any Protestant Church. The object of charging lower fees to the more advanced students, an arrangement which at first sight may seem rather anomolous, is to induce students to stay in the school for long periods rather than to change their school at the end of every year as some are inclined to do.

GOVERNMENT EDUCATION.

BY FONG F. SEC, M. A.

Compulsory Education.

On October 19th Mr. Liang Ch'i-chiao, the noted Cantonese reformer, brought before the Council of State (Tsanchengyuan) two very important proposals. One was for compulsory service in the army and the other was compulsory education. Both of these schemes entail enormous sums of money. It will probably be some time before the Government will have means for carrying them out. But it is a healthy sign of the times that constructive statesmanship is beginning to tackle these vital problems. Popular education, which is the only sound basis of democracy, will take years to accomplish, but a beginning can be made soon. Evidently the present administration is made up of men who value education and scholarship.

Cultivation of the Old Virtues.

In a recent Mandate, the President again urged upon the people, especially those responsible for education, the cultivation of the old virtues. He placed first the virtue of loyalty to the Republic and its officials. He asked that the people return to the old observance of filial piety, which exerted such a great influence on the Chinese family and which no doubt had not a little to do with the longevity of China. He asked that every man should be true to the best that is in him, or be conscientious, and he pleaded for righteousness. These four virtues have been cultivated for centuries in China, but it has been a matter of wide comment that, during the last few years, these effective moral restraints have been thrown off, with nothing to take their places. What the President tried to stimulate is moral consciousness, which is the foundation to character building.

This Mandate was issued in accordance with suggestions by the Tsanchengyuan. The Minister of Education was instructed to publish this Mandate everywhere, to carry out its principles and to embody them in the school books.

Mohammedan Doctrines in School Books.

It will be remembered that the Board of Education not long ago promulgated regulations for the insertion of selections from the Confucian classics in text-books for the teaching of morals. Since then a Mohammedan by the name of Chang Teh-shun sent a petition

to the Board, asking that selections from the Mohammedan sacred writings be included in the text-books. He claimed that some of the teachings of Mohammedanism are as suitable as are to be found in Confucianism for the inculcation of morality, and called attention to the fact that so many millions of the Chinese people are being influenced by this religion. His petition was not granted.

Better Compensation for Teachers.

The Minister of Education proposed to "make every Chinese teacher an official and to pay him as such. This step will do much to increase the efficiency of the teaching force in China. It is a cause for complaint that Chinese students do not respect their teachers of the new school as they used to do, the pedagogue of old, with his big goggles, long finger-nails and stooped shoulders. On the other hand, the teachers of to-day often regard their vocation lightly; indeed, frequently as a make-shift till something better turns up, indifferent as to whether they are doing good or harm to the school. This is in strong contrast to many teachers in Western countries who give up their ambition and devote their lives for the benefit and progress of their schools. The following extract of a translation, taken from the "National Review," of an article in one of the leading Chinese dailies of Shanghai on the improvement of the teaching force will show the enlightened and up-to-date views which some of the Chinese hold on this subject:

"When we consider that the average primary school teacher gets only a hundred dollars a year for his services, and we take into account the extraordinarily high cost of living, we cannot very well blame him for doing what seems to him to be the more profitable thing, for besides himself he has a whole family to look after—his wife and children. Therefore we suggest that in order to secure his devotion and give him no excuse to resign on a mere pretext, his salary should be raised to the extent of the increase in the cost of living and a new system be instituted whereby special recognition will be given to those whose work and results are demonstrably superior to those of others. Pensions should also be awarded to those who retire after having served a certain number of years. On the other hand, stricter rules should be enforced to punish those who neglect their duty. If such measures as suggested are adopted, then the teachers, finding that their present salaries are sufficient to enable them to live in a tolerably decent way and that their old age will be provided for, will have satisfaction and not seek to change their

positions; and as long as they are in the profession they will not deliberately slight or neglect their duty for fear of the punishment and disgrace that the new rules will bring to them. In this way we may hope that the education of the country will receive some good."

It is of interest to note that the Government recently conferred the fifth and sixth classes of the "Chia-ho" Decoration on a number of teachers and school administrators of Peking who have done meritorious services in the schools of the capital.

Kiangsu Educational Conference.

An educational conference was held in Shanghai under the auspices of the Kiangsu Provincial Educational Association during the last week of November, when about 200 delegates, representing all the sixty districts of Kiangsu and all the schools of the Province maintained by public funds, were in attendance. The topics discussed at the conference were school management, school hygiene and physical education, and the principal lecturers were Mr. J. H. Crocker, of the Physical Department of the National Committee of the Y. M. C. A., Dr. Yü of Nanyang, Dr. P. W. Kuo and Mr. Chen Yung, both of the editorial department of the Commercial Press.

GOVERNMENT EDUCATION

FONG F. SEC, M. A.

President Yuan Shih-K'ai on National Education

On January first of this year, President Yuan issued a very important Presidential Mandate on National Education. Below is found a translation, which is taken from "The National Review," of portions of it. The Mandate shows the keen interest which the President takes in education and his grasp of the educational situation in the country. It points out the necessity of establishing a national system of education and sets forth the aims of primary education. It lays the stress on primary and normal schools. It recognizes the difficulties that have to be encountered, and it emphasizes the importance of discipline. It orders the publication of uniform text-books and instructed the Board of Education to draw up a new school system, which the Government will enforce as soon as the financial situation allows it.

"We are now in a transition period and our educational policy has not yet been definitely shaped. When I, the President, was an official under the Manchu regime I considered it as of prime importance to abolish the old system of literary examinations and establish schools in their stead. My idea being new, these schools though established were not properly conducted; thus they seemed satisfactory in form but were otherwise in spirit. Since the Revolution the country has not enjoyed undisturbed peace, and though it is now three years since the Republic was formed, owing to financial difficulties, we have not been able to work out the fundamental plans of our educational policy. The matter of governing a country, it is to be remembered, is similar to that of governing a family. The poorer the family the more important it is that the education of its children should not be neglected, and the weaker the nation the more important it is that its people should seek knowledge. In foreign countries in the East and West, writings on technical and professional subjects by their people are numerous, and from about eighty to ninety per cent. of their people are able to read and write. Looking at our own country we find that most of the published books are mere reproductions and those of which the authors can claim copyright are as few as the straggling morning stars. Consequently, brilliant youths are in lack of institutions in which they can pursue higher branches of learning and raw school children are in want of

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competent teachers. This state of affairs is no doubt mainly due to the inability of the State to subsidize the schools, but our people should remember that those that are learned should teach the unsophisticated, and those that are educated should teach the uneducated. In fact, the duty of educating the people falls not only on the educated class but on every free citizen of the country.

Now that there is no more turmoil in the country and the foundation of the State has been laid, I, the President, intend to carry out educational reforms without further vacillation. The ancient fundamental principles will be retained and upon them will be built a new system into which the results of modern scientific researches will be introduced. In order to make our people a race of great virtue, wisdom and courage we will first build their character on a basis of loyalty, filial piety, unselfish devotion and uprightness, and then teach them modern arts and sciences. A martial spirit shall be cultivated in them in order to prepare them for military service; and emphasis must also be laid to make them all practical men and discourage degenerate frivolity. Their honesty should be enkindled and they are to be taught to exalt patriotism before every other virtue; they are to be trained to endure hardships and despise the practice of hunting for offices. They should learn to rebuke themselves and consider it a shame whenever they are behind others in their literary pursuits. The discipline in the schools shall be as strict as that which a general exercises in commanding his troops, but the relation between the master and pupil shall be as cordial as that between a father and a son. These are the objects I have in view in order to bring about a new and purified atmosphere and realize the true spirit of school education. It will be after we have done these things that we can carry out the different branches of our educational programme.

In all civilized countries the system of free education is in vogue, and each city is divided into certain educational districts. The number of children of school age is ascertained and the citizens have to be responsible for the funds for engaging teachers to teach these children. In this country we have also adopted this system and fixed the four years in the primary school as the period of free education, but our people seldom know wherein their real duty lies and they often neglect the valuable time of their youths. We are now aiming

at establishing a system of universal education so as to enable every one of our people to rely on himself and get rid of the habit of depending on others. Private schools, if satisfactorily conducted, will be treated in the same manner as public institutions. Our educational reform begins with these two important measures, namely, first, the normal schools, from which shall spring middle and elementary schools, shall be thoroughly reorganized so that they may produce competent teachers. Secondly, text books, which will be used by all the schools, shall be so compiled as to secure unification of standards throughout the whole country. The Ministry of Education is hereby instructed to make preparations for the carrying out of these two measures and it should also compile lectures on the principles of free education to be delivered to the people. Then, as soon as the finance of the country is in a more healthy state, the different grades of schools will be gradually established."

Moral Education.

As stated in a former issue of this magazine, President Yuan Shih-k'ai feels strongly the need for moral education in this country at present. The four virtues, which he says are innate with the Chinese people and the cultivation of which he advocates, are loyalty, filial piety, temperance, and righteousness (忠孝節義). Acting on his instructions, the Board of Education issued orders to the schools throughout the country to teach these moral qualities. The Board has also devised the following means for reaching this end:

(1) Select passages from the classics are to be inserted in the school books. Orders have been sent out to the publishers, and this matter is being pushed through. The Board is making out an outline for the guidance of authors and publishers. Text-books on Ethics, Chinese, and History submitted in future will not be approved unless these four virtues find a place in them.

(2) The Board proposes to invite the people to write songs and draw pictures with moral lessons, and publish the best ones.

(3) Special books are to be compiled for teaching the meaning of loyalty. This is considered of prime importance, so the Board intends to employ educators who are specially qualified to compile them.

(4) Biographies, stories, etc., pertaining to morality, either in Chinese or English, are to be compiled or translated. It is the Board's intention to issue a series of books along this line.

The President has endorsed these plans. He suggested that Mencius should be put into the Lower Primary School course, that the Analects should be studied in the Higher Primary Schools, and that the foreign books to be translated should be carefully selected.

Two Problems Facing the Board of Education.

The Financial Problem.—Owing to the present financial stringency of the country, the Government has found it difficult to keep up the existing educational institutions. After consultation with the President, the Minister of Education has decided to resort to retrenchment. The present number of Lower Primary Schools, which form the basis of education of the people, should not only be maintained but the opening of new ones are to be encouraged. The Normal and Middle Schools are to be kept in their present condition. But the number of schools of law and politics, commerce, medicine, technology, etc., are to be curtailed where possible. If there are more than two such schools in a province, the extra ones are to be abolished and the work amalgamated into one. However, the technical schools that give practical knowledge are to be encouraged as much as the finance allows. The appropriation for those students studying abroad whose scholarship is low and whose deportment is bad, is to be stopped.

The Problem of Teaching the Classics.—As stated above, the President and many educators of the country have been in favor of giving the Chinese classics a prominent place in the Government course of study. The Board recently received a further order from the Administrative Council (政事堂) that Mencius should be taught in the Lower Primary Schools and the Analects in the Higher Primary Schools. Thinking that this order was not in conformity with the instructions already sent out, the Board petitioned the President again on the subject. In the Board's opinion, it is not advisable to put these books into the primary school courses, pointing out, in the first place, that the books on Mencius and the Analects do not constitute a branch of science (科學) and should not be considered as a branch of study in schools. In the second place, Mencius and the Analects are classic books and are not especially ethical in character. The teaching of the classics and the teaching of ethics are not the same. If we wish to elevate the morality of our people, it would be better for us to select the passages suited for teaching morals than to take the books in their entirety. It is said that the President does not agree to this view, so the matter is held in abeyance.

Minister Tang's Educational Plans.

Tang Hua-lung, Minister of Education, recently sent a petition to President Yuan containing the three following items:

- (1) A detailed explanation of the aim and progress of education.
- (2) A request for a Presidential Mandate to protect educational funds in the various provinces.
- (3) A request to change the bureaus of education and offices of inspection in the provinces into departments of education (教育廳).

Minister Tang called on the President and talked with him about the importance of the plans. These plans aim to give the school administrators a better understanding of their work, to insure funds for the support of schools, and to distribute the responsibility in supervising the work of education. Many think that the third item is unworkable, because it involves much expense. However, it is really a transfer of officials, and the money to be spent will not be much, but the benefits to be derived will be great.

National Educational Conference

The Chihli Provincial Educational Association is preparing for a national conference on education, beginning on April 20th and lasting for about a month. Each province is invited to send three delegates. Dr. P. W. Kuo is one of the three men who will represent Kiangsu at the Conference. The tentative program includes papers and discussions on Primary, Middle, and Normal School Education; Industrial and Social Education, and School Administration. The topics slated for discussion under Primary School Education deals with the increase of subjects taught, how to make the method of teaching practical, the advisability of increasing the number of years, how to open primary schools in villages, regulations for the administration of primary schools, and how to raise funds for the support of primary schools in each district. This will convey an idea of the scope of the conference.

Historical Museum.

The Chinese Government proposes to request the permission of the United States Government to appropriate \$100,000 (gold) out of the Indemnity Fund, which the latter returned to the former, for the establishment of an Historical Museum (古物保存所) in Peking.

Factory for Educational Supplies.

Articles for class-room use in this country are generally bought from foreign countries. The Board of Education has started a factory for the making of educational articles with \$20,000 as capital. It is said that this sum has been paid out of the President's salary. The Board has decided to begin with the manufacture of educational supplies for primary schools first.

School Divisions in the Provinces.

A table giving the school divisions of the country has now been drawn up by the Board of Education. A university will be established in each of the following cities: Peking, Nanking, Wuchang and Canton; a higher normal school in Chihli, Manchuria, Hupeh, Szechwan, Kwangtung, and Kiangsu. Each province is to be divided into eight primary school districts, with 120 schools in each district,

which interprets the God of Order and emphasizes their first loyalty to the Infinite and the Eternal One. Therefore it becomes you to add to the best being done in Japan, the teaching of Christian ethics in the Church Schools of China that you may secure a dependable citizenship, dependable because linked with the God of Order and of all Grace. Thus it will be demonstrated that "Godliness is profitable in all things, having the promise of the life which now is and of the life which is to come."

REPORT OF THE SECOND ANNUAL MEETING OF THE ADVISORY COUNCIL OF THE EDUCATIONAL ASSOCIATION OF CHINA.

Shanghai, April 27-28, 1915.

The Advisory Council of the Educational Association of China met in the Lecture Hall of Union Church at 2 o'clock on Tuesday, April 26th.

Religious exercises were conducted by Rev. F. L. Hawks Pott, D.D., President of the Association who read from the eighth chapter of Proverbs and led in prayer, followed by the Lord's prayer, in which the members present joined.

There were present: Rev. F. L. Hawks Pott, **Present** Chairman; Rev. Frank D. Gamewell, Rev. A. P. Parker, Rev. Frank Rawlinson, Rev. J. W. Crofoot, Bishop W. S. Lewis, Dr. Arthur H. Smith, Dr. Fong F. Sec, Mr. R. C. Wells, Rev. P. O. Hanson, Mr. Wang Yuen Tei., Rev. J. E. Williams, Rev. A. L. Warnshuis, Bishop L. H. Roots, Rev. H. B. Rattenbury Dr. O. L. Kilborn, Bishop H. McC. E. Price, Mr. C. G. Fuson, Miss Greenlie, Miss Hancock, Miss Margaret Grills, Rev. G. Douglas, Rev. D. T. Robertson, Miss Atkinson and Miss Lambert.

PRESIDENT'S REMARKS.

The General Secretary keeps in touch with the various branches much more than the President can.

In regard to our Association I would like to point out that during the year there has been a good deal of progress and development. We here in this part of China are glad to be able to announce that we have formed an association—The East China Educational Association,—and that therefore we have another branch. At our annual meeting we had some interesting papers and I think when we separated we all felt that this decentralization was a wise one.

A few years ago considerable doubt was felt as to the wisdom of what we were doing, but I think the two years past have shown us that we adopted a constitution that is practical and that we are working on the right lines.

Some questions of course will come up for discussion. One will be the name of the Association. To my mind the solution of the problem—it seems a problem to some—of what we shall call ourselves, is not a very difficult one. Perhaps it is not my place now to advocate any one name—later there will be opportunity—but it seems to me it is perfectly clear that we should call ourselves “The Missionary Educational Association of China.” We are going to work more and more with Government Educational Associations. It is so here in Kiangsu Province, and will be so in other provinces. We should do nothing to antagonize the friendly feeling that is being entertained toward our educational work. I cannot see any reason why we should not call ourselves “The Missionary Educational Association” just as the medical association calls itself “The Medical Missionary Association.” We do not mean to imply that those who are not missionaries are not eligible. Our main object however is to help on *Mission* Educational Work in China.

There is another statement I must make that will fill you all with regret, and that is in regard to the health of our Treasurer, Mr. Cooper, who has been my colleague at St. John's University for over twenty years. As some of you know, he is now stricken down with a fatal disease. He is at home, in England, and I hope during the course of our meetings we may pass some resolution of sympathy and send it to him.

At the last annual meeting of the Association a good deal was said with regard to approaching the Government on the question of recognition of missionary schools and colleges, but I think we have done practically nothing in regard to that. It was left to the officers to take what steps they deemed advisable and the time did not seem opportune. I think this Association will probably act wisely if it takes the attitude that we ought not to appear in the position of suppliants to the Chinese Government in asking for recognition, but that we should patiently wait until the Chinese Government itself is willing to accord it. I do not think our schools suffer any serious disabilities at present. We are allowed very large liberties and I think it would be unfortunate if by striving to obtain more than we already have, and in grasping at something we do not possess we might find that we lost a good deal that is of really very great value to us, inasmuch as now we are left so free a hand in very many of the important parts of our work.

A new situation has been produced of course here in China in regard to our medical educational work by the proposal of the Rockefeller Foundation. That too is a matter that will come up before us. I sincerely hope that the attitude of the missionary body toward the proposals will be one that is sympathetic, and that we will do everything we can to help the work of the Rockefeller Foundation. We have been hoping and praying for a very long time that the medical work in missions might obtain larger support. We have felt that our medical schools were carried on with great difficulty, and so the spirit, it seems to me, in which we should view the generous offers to be made in the way of support of medical schools here in China should be, not one of suspicion or distrust or of self-righteousness. Certainly it should not be one that is narrow. We should be willing to relinquish our own little school and see it merge into a larger, more efficient school, if that becomes possible and it appears to be the wisest method to adopt. I think that we can feel confident that the gifts that are to come from this Foundation will be given with the greatest sincerity for the object of helping on the work of the Church in China and the missionary enterprise.

Some years ago some of us thought, owing to the great activity displayed on the part of the Chinese Government in education, that perhaps we would cease to be an important auxiliary, that our day of opportunity might be short, but I think we realize now—I imagine the Chinese Government itself realizes more fully than at the beginning—what a stupendous task the education of the youth of China is. President Faunce of Brown University, in a book he has written recently, makes the statement that it will take the Chinese Government one hundred years to provide education for its own children. A great educational system cannot be built up in ten or fifteen years, and further, the number to be educated is so numerous, when we take figures into consideration, perhaps at least forty million young people of school age to be provided for, that we soon see that our opportunity is not one that is going to be taken away from us quickly. The fact that we can count on being useful in China for a very long period of time of course does not mean that therefore we can be careless and inefficient. It is unworthy of the Christian Church to give China anything less than its best, and we must see to it that our schools and colleges as the years go by become more and more efficient and valuable. There is no need for crying

out that we must make all the haste possible and that unless we do something within the next five or ten years we will not have the opportunity. We have the time to develop slowly and to build strong foundations, and we need not be in a state of panic and feel that unless we attain something very big suddenly we are going to be eliminated and entirely wiped out. I believe that for many years to come the Christian School in China, whether small or large, will be of very great value and the teachers in the school will find that they have still open before them great doors of usefulness. If we plan in the spirit of panic, thinking we have got to do everything in the next five or ten years, we are apt to be hurried into schemes or plans that may prove to be unwise, but if our main endeavor is to build strong foundations and do our work efficiently, and quietly, then I think we will do it with the best results.

I feel sure, and I think all of us feel in the same way, that the Chinese Government is not going to look upon missionary educational work as being something that is set up in the spirit of rivalry; that there is going to be nothing, or very little in the nature of competition. The Chinese Government is going to welcome everything that is done here in China that is done well, and that is of assistance in this great task of providing education for the children of this country, and so it seems to me that we should be looking forward in the spirit of great hopefulness toward the future, realizing how God is giving us this great means to help in transforming the life of China. Through our schools and colleges we have the opportunity of helping to develop Christian character in our students and of producing men and women who will be of real service to their country. The two things must work together it seems to me. They should be the ideals of education, especially of our missionary education: the forming of a Christlike character in our students and the training of those who are to be of service in the Church, in the State, in educational work and in industrial life. If they are Christlike, if they have Christian characters, then they must be of service to others. If we keep these two ideals before ourselves, as the aims in our work,—producing men and women of Christian character, men and women who will lead lives of active Christian service for their country,—then it seems to me this great work in which we are taking part will be sure to be blessed of God.

ORGANIZATION.

After the seating of Bishop W. S. Lewis, Dr. Arthur H. Smith, Mr. Wang Yuen Tei. Rev. A. L. Warnshuis, Dr. O. L. Kilborn, Miss Hancock, and Rev. G. Douglas, as alternates, and Bishop L. H. Roots, Miss Atkinson and Miss Lambert, as coopted members, the personnel of the Council was as follows:

District I, Chihli, Shansi, Shensi and Kansu.

Bishop W. S. Lewis, D. D., LL. D.

Rev. Arthur H. Smith, D. D. LL. D.

District II, Shangtung and Honan.

Mr. R. C. Wells, B. Sc.

Mr. Wang Yuen Tei.

Rev. P. O. Hanson, B. A.

District III, Chekiang, Kiangsu and Anhwei.

Dr. Fong F. Sec, M. A.

Rev. A. P. Parker, D. D.

Rev. J. E. Williams. D. D.

District IV, Hupeh, Hunan and Kiangsi,

Bishop L. H. Roots, D. D.

Rev. H. B. Rattenbury, B. A.

District V, Szechwan, Yunnan and Kweichow.

Dr. O. L. Kilborn.

District VI, Fukien.

Bishop H. McC. E. Price, D. D.

Rev. A. L. Warnshuis, M. A.

District VII, Kwangtung and Kwangsi.

Mr. Chester G. Fuson, B. A.

Miss Ida K. Greenlee,

Miss Annie D. Hancock.

District VIII, Manchuria.

Rev. D. T. Robertson, M. A.

Miss Margaret Grills, B. A.

Rev. G. Douglas, M. A.

Members of Executive Committee:

Rev Frank Rawlinson, M. A.

Rev J. W. Crofoot, M. A.

Coopted members:

Miss V. M. Atkinson, Soochow, Ku

Miss C. J. Lambert, Foochow Fu.

Upon motion of Dr. Gamewell, Rev. P. O. Hanson was elected Recording Secretary.

REPORT OF THE GENERAL SECRETARY.

The General Secretary said: Before making my report I want to express my very sincere regret at the illness of Mr. Cooper, and I hope some resolution may be passed which we may forward to him.

It is not my purpose to attempt a survey of Mission Education for the past year, nor to report in detail specific educational movements. The discussion of the agenda will give opportunity at appropriate times for some statements and suggestions I desire to make. The opportunities of the Mission School have continued unabated during the past year. Government schools have in some places shown some degree of renewed life, but the general financial stringency has continued to affect the Government Educational Program. Statistics are baffling in all lands, and the absence of a Bureau of Statistics intensifies the difficulty in China. Until there is evidence to the contrary we accept the figures furnished to the Educational Review, October, 1914 by Dr. Fong F. Sec, which give a total attendance in all government and private schools, exclusive of Mission schools, of 892,514. We are led to the acceptance of these figures by the former estimate of 1,500,000 and the later fact of the closing of many government schools.

A new organization, like new machinery, generally needs some adjustment. The needed adjustment is found out by experience. Certain modifications of the Constitution were proposed at the first meeting of the Advisory Council. These affected the Name and Articles VII and IX. The proposed changes of Articles VII and IX have been accepted by the necessary two-thirds vote. The vote regarding the change of name of the Association has not been decided and the matter will be considered at the business session on Wednesday afternoon.

Affiliated Organizations.

The Educational Association of Fukien has been in existence over ten years, and its influence is felt throughout the province. We look forward to the time when local associations will meet the educational needs of each province as they are being met by the Fukien Association. I hold this Association in the very highest regard.

Last year we reported the organization of the East China Educational Association. This association now numbers about two hundred members. A very successful annual meeting was held in Shanghai in February, a full account of which appeared in the Educational Review for April.

The Kwangtung Educational Association has been recently reorganized and has just closed a successful annual meeting.

The affiliated organizations will be duly represented.

In addition to these there are the West China Christian Educational Union, with which we have kept in close touch by correspondence, and the Central China Christian Educational Union, from both of which we will have reports. The last two associations have not become affiliated with the National Association but we hope they soon will be.

I may say that the organization of the East China Educational Association was due to the efforts of the National Association. This is also true of the reorganization of the Kwangtung Association. We are now in correspondence concerning the formation of educational associations in North China; one for Chihli and one for Shantung. We also hope that an educational association may be formed for Manchuria.

We believe there are large possibilities for usefulness in these local associations and that the National Association may be of service in keeping the Local Associations in touch with each other.

Generally speaking I think the associations ought to be organized as provincial associations. Here in Shanghai we take the five outstanding institutions with their feeders, and on account of exceptionally good transportation facilities, we can form an association embracing three provinces, but as a rule I think when an educational association takes in two or three provinces it defeats its purpose.

While speaking of affiliated institutions we would mention the application of the Central China Kindergarten Association to be received as a branch of the Educational Association of China. This matter will be brought to the attention of the business session of the Council.

The Kiangsu Government Educational Association.

One of the recognized problems in China is that of bridging the chasm that separates educational work carried on under the auspices

CONSERVATION OF ETIQUETTE.

Dr. Pott: We have discovered that the giving up of the old etiquette and the failing to understand Western etiquette led to a very serious lack of good manners in the student body, not intentional—I do not think for a moment—but caused by ignorance, knowing that it was somewhat out of place to follow the elaborate old-fashioned etiquette and yet not understanding what could take its place. Well I simply introduce the subject here because I want to tell you the way we are attempting to grapple with it. What we do now is, at the opening of each academic year, when quite a large body of new students come in, we prepare printed rules of etiquette, covering as far as possible important points in the student's relationship to his country, with his teacher, the school authorities, and others on the premises with whom he may have dealings. These rules are printed and a copy given to each student, then in the Lecture Room, where the students of the Preparatory Department meet, on one of the first days a period of time is given when the teacher explains the rules to the students. The Rules are printed on the bulletin board and each one takes a copy to his room. He knows, for instance, how he is to greet his teacher, he knows what he is to do when his teacher enters the room or when a stranger enters the schoolroom, when he comes to my office; that he is not to break into the room without knocking. He knows what polite formula are for asking for things. We found that it has brought about considerable improvement. As the student is apt to forget some of these rules of etiquette and has to be reminded of them we find it is a help to have them printed, for them to have something to refer to. Of course this is all very artificial, merely giving certain regulations, and yet to my mind absolutely necessary. You will find, as you do among Western boys, some who are naturally polite I believe the only way to do is to provide them with these rules, explain them to them, and then expect them to live up to the rules and follow them. That is one way we can meet this great need, the conservation of etiquette.

Mr. Fuson: In Canton Christian College we have tried that and found it very successful. We have another method, giving the students actual practice in foreign etiquette. Each teacher during the year invites at least fifty students to his house for dinner. We

enter into social intercourse with our students and have social meetings, and in this way the rules are not brought up in a conscious way but they get practical experience in the use of foreign etiquette and I think they are very quick to grasp the hints which are thrown out to them, and we find that most of the boys learn very quickly to use the knife and fork, how to seat a lady, how to introduce people, and other polite usage.

Dr. Smith: I suppose this is largely a matter of experience, how to adapt the new Chinese etiquette to the New China. Then there is a part of our students who are going to live under practically western conditions. At Changsha, where there are 400 students, I attended a lecture one evening which seemed to be extremely helpful. A teacher invited the students to come into the auditorium. She took these pupils and showed them just what to do when they go into a foreign house, when they go into a dining room. They were to let the lady go first—of course this is a western superstition. Follow the hostess and observe what she does. You will find here a knife and a knife and a knife—a fork and a fork and a fork—a spoon and a spoon and a spoon. Watch your hostess; If you do not find out from her, then begin on the outside and work in!

Mr. Rawlinson: We are discussing more the question of etiquette from the western point of view. Is there not need to teach our pupils etiquette among their own people? not I do have to face so much that problem—of the man who is going to the States—but I have to deal with the man who will have to stay in China, and I find the students have a great lack of the manners—good manners, whether they are artificial or not, that they used to have. I think it is partly the fault of the teachers. Give me a teacher who knows how to deal with boys and they learn how to behave. A polite teacher will have a polite school. Some teachers trained in western schools I am afraid have forgotten some things.

Mr. Wang Yuen Tei was called on to speak on this subject and Mr. Wells to interpret for him.

Mr. Wang: It is important that the teacher should lead. If the principal of the school carries out these things and sees when they are not carried out, it is a great gain to the pupil in every respect. That of course is obvious. The students in the schools in Weilsien are careful about etiquette.

Dr. Goucher: The best way to bring up children in the way they should go is to walk that way yourself occasionally. I think the example is much better than precept.

Bishop Price: I should like to mention one point in regard to good etiquette as we see it in these Eastern countries. There is one thing I think we must learn. If we want to teach other people we must be ready to learn from them. I think the underlying principle of good and easy manners is one we are tempted to let go of ourselves,—that is, deliberation, absence of hurry in our ways. I suppose we all know we have got into hurried ways, most of us, and if we watch the best manners, of the people around us, I think we will see that we cannot do anything decently in a hurry. I am speaking from my experience in Japan somewhat. If we want to help our Chinese boys and girls to learn nice manners—good manners—I am quite sure, as has already been said, the chief thing is to learn them ourselves.

Mr. Crofoot: There is another side to this: If we follow Chinese manners we are sure to do the things we ought not to do. For instance, to ignore the ladies. If we treat ladies as we think they ought to be treated we are going against the Chinese ideas of good manners.

Mr. Wells: Would it not be to advantage to have the regulations in use at St. John's put into the Review as a suggestion of something practical that is working out in one school and that might call out suggestions from others.

Dr. Gamewell: I think Mr. Well's suggestion a good one and if Dr. Pott will furnish the material I shall be glad to publish it.

Upon motion by Mr. Wells it was decided that the "Rules of Etiquette" in use in St. John's University be published in the Educational Review in the hope that they might call forth discussion and other contributions.

THE DANGER OF EXCESSIVE HOME TALENT IN TEACHING FORCE.

Dr. Gamewell: My attention was called to this in a United States Government Bulletin—there is much valuable teaching material in these bulletins. Some States have been so impressed with this danger that they have legislated on the subject and ruled

that 75 per cent of the teaching force shall be foreign talent. I can see there is distinct advantage in such an institution as St. John's utilizing their alumni for their teaching force in a large measure, but I would raise the question whether we ought not to guard against the excessive use of home talent.

Mr. Rawlinson: If we have confidence in our institution we ought to have confidence in its graduates. I have never heard much argument on the other side.

Dr. Gamewell: There is a fundamental law of human life: As conditions persist they tend to intensify. Is it not reasonable to suppose that there are limitations about all fixed conditions. Take any school in China with its limitations, is it not reasonable to suppose that bringing talent from outside will lessen the tendency to crystallize those limitations?

Dr. Goucher: Mr. Chairman I think there is an exceedingly valuable suggestion just here, and in consultation with some of the schools that have been gracious enough to ask an opinion as to their work, I have suggested, so far as the vernacular would permit, that they exchange teachers for a year in schools of the same grade. That a school should take its best teacher and exchange with one of the best teachers of another school. You can readily understand that the first one going out into another institution would be upon his mettle to interpret the school from which he came as the very best. He would also be alert to see the things that are different from the school from which he came, and when he came back he would have to justify his year abroad, and he would be full of suggestions. I think it would be well to have our schools of the same grade exchange teachers for a year.

Another thing, there would be an independence of interpretation, a breadth of experience if taken out of the atmosphere where they have been manifesting reverence for their teachers to where they themselves receive that reverence and they would not then lean upon those to whom they have been looking for counsel, as a child fails to attain its maturity if always under the influence of father and mother. There is an independence which cannot be obtained until an individual realizes that he must assume responsibility. There is a self-finding, an interpreting function, a recognition of errors which they think are truths, a corrective function. They will come back greatly energized

8. That there shall be a careful study of the higher institutions of learning in China by a commission of experts; that we request the China Continuation Committee to cooperate, and it is suggested that the personnel of the Commission be Dr. Michael Sadler of Leeds, England; Dr. E. D. Burton of Chicago, and Dr. T. H. P. Sailer of New York, with one resident of China.

9. That we reaffirm the action of the Advisory Council of 1914 and urge the emphasis of the following constructive program on elementary education:

A CONSTRUCTIVE PROGRAMME FOR ELEMENTARY SCHOOLS. (First 7 or 8 years)

Standardization.

- (a) Uniform Courses of Study with uniform examinations.
- (b) Teachers' Training Classes.

Minimum requirements for teachers and the establishment of a minimum salary.

Minimum requirements as regards schoolrooms and buildings.

Committee or Board of Control, i.e., of curricula, teaching force, building conditions and equipment as opposed to individual control, it being understood that in the schoolroom the teacher is supreme.

Experience shows that standardization can be secured only through Committee or Board Control of the elementary schools. The duties of these Boards shall be:

- (a) To decide where the schools shall be located.
- (b) To equip the schools with blackboards, maps, suitable furniture, etc.
- (c) To provide well lighted, sanitary buildings.
- (d) To examine and engage teachers.
- (e) To set uniform examinations.

A suggested elementary school campaign, having in mind:

- (a) The training of teachers for elementary schools.
- (b) The securing of adequate elementary school buildings.
- (c) The possibility of making the school a center of civic and social life.
- (d) The effort to relate the school more fully to the life of the people.

(The Educational Association will seek to cooperate in carrying out above outline by articles in the Educational Review and by special bulletins, which will be sent out from time to time.)

A GENERAL SURVEY OF EDUCATION IN KWANGTUNG.*

C. G. FUSON, F. R. G. S.

Canton.

Missionaries in the early days of the Christian message in China emphasized almost entirely the preaching phase of Christian work. Great good was done and many doors were opened to the Gospel message. People became Christian in large numbers and soon the need for helpers other than foreign came to be a great and increasing demand. In some parts of China this question was discussed and another department was added to the work of the ministry, that of Christian education. In these missions where education of the constituency was faithfully carried out we have to-day an educated Chinese clergy and well prepared teachers. On the other hand in those missions which laid little or no emphasis on Christian education, the ministers and teachers are not able to attract and hold the people whom they should because the message they present lacks the ability of a trained mind behind it. The latter missions, perforce, must employ the product at hand or "borrow" from the missions which have been more farsighted. With few exceptions missions in Kwangtung belong in this class. Have we sent any men to North China as leaders for evangelistic tours? Are there any great leaders in the national church of China here? Secular China respects Kwangtung for her great men and for the caliber of her common citizen, but does the Church of China find similar cause for interest in South China? We have to confess that in great measure we have been neglectful of one of the most necessary of all Christian activities, the developing of an educated ministry and an educated constituency. One reason for mission schools being developed therefore is to train our most promising youth into leaders of ability.

Another reason is because our schools provide the best means of securing attention to and study of the Gospel, thus bringing the pupils and their parents to a knowledge of Christ. From a

*A paper read at the Annual Meeting of the Kwangtung Educational Association in April, 1915.

questionnaire sent to leaders of education in each mission in Kwangtung, all stated this evangelistic aim emphatically.

Like the missionaries in Korea, shall we limit our students to the Christian constituency? If we did, notice how few students there would be. The average number of students in mission schools from Christian homes, taking the statistics from eight different missions, is 30%, and we have over twenty thousand students in our schools. Evidently excluding non-Christians from our schools would greatly diminish our sphere of evangelistic effort.

What kind of education shall be given these children? Is not the Gospel of Christ also the Gospel of efficiency? Is the missionary in China to scatter his message broadcast and not know how the harvest is to be gathered? Are we not going to advance with the times in China, and better still, can we not keep ahead? With this aim in view we should have the best schools with the best teachers.

A unified school system is becoming more and more important in our field. Time was when each mission could go its own way but that pioneer period is past. We have advanced in mission economics and methods and our schools should feel a corresponding impetus toward progress. Missions should unite on one or at most two policies of educational work and develop a system of education from the primary to the university. There are straggling units of all these schools scattered everywhere. We should aim in this association to unite and unify this heterogeneous mass into a real system of Christian education. In West China this has been accomplished and there are five mission boards which are unanimous in their praise of the success and economy of the undertaking.

What has been done in Kwangtung in a general way in mission education? Investigation of mission school statistics reveals the fact that there are 658 schools, 928 teachers, 22,483 pupils. There are 53 boarding schools for boys and 43 for girls with 4,256 and 2,147 students respectively. There are 7 middle schools for boys with about 400 students in Kwangtung. There is no Christian middle school for girls in Kwangtung carrying on a full course of study. There is no school of College grade in the Province except the Canton Christian College which has not as yet graduated a class. The Hongkong University, just beginning, is a school of College grade in the American sense of the term; the department of Medicine, Engineering, etc., receiving students who have only finished the

middle or high school. All this condition results from the low grade of education found in the government schools, and from the slow development of modern education in China. The middle or high school certificate is the goal of most young Chinese unless they have money enough to go to a foreign country to study. The small number of students who graduate from mission schools is lamentable. Last year not more than forty boys received middle school certificates. There is no question, however, but that these certificates represent more study and efficiency than any from the government schools.

The average country school teacher in all the missions but one or two has had very little training. Among the hundred and forty teachers in the Summer Institute last year, nearly one-third were unable to take examination in simple Arithmetic, and in all the other so-called western branches they were almost as much behind. In Chinese language and literature men were fairly well prepared to teach in the old style, but from their eagerness to learn the better ways of teaching Chinese one might suppose it was an entirely novel experience for them. From inquiry the girls' schools are found to be still less ably taught. Women have started to teach schools not having studied more than the 'Third Reader' (Kwok Man) or beyond the four operations in Arithmetic. When the source is so poor what can be expected of the product? If the missions could set a certain standard and rather close a school than install a teacher who can not teach, there would be fewer but more efficient schools in Kwangtung.

One reason for having to use these poorly equipped teachers in the schools is the fact that the majority of the country schools have been established during the last four years and the missions were not ready for the increased demand for schools after the revolution. There is only one normal school for men in the Province, the Basel Mission Men's Normal Middle School at Kuchuk, with at present forty-eight students. There is a Presbyterian training school for kindergarten teachers in Canton and a Baptist training class for primary teachers at Tungshan, both of these less than three years old. The advantage in having a normal school is seen in the fact that the Basel Mission has the best school system in the province, with thirty-five normal middle school graduates teaching in their ninety-six schools besides contributing to several other missions.

There are three missions reporting no middle school graduates as teaching in their schools.

The curriculum followed in the schools is varied by the mission or by the individual school. An increasing number, we are glad to say, are using the Educational Association curriculum. Others are using a curriculum sent out from the homeland, still others are using the government curriculum, while it is to be regretted that nearly half are still following along in the old paths.

The question has been asked whether the country school is full or not. Many reports state that pupils are turned away for lack of room, "more students than we can accommodate", etc., yet the average of students to teachers is only twenty-one to one, certainly not large in comparison with the schools in our homelands. The mission day schools of the Province are as a rule poorly equipped, most of them are situated in a room of a church or chapel and are likely to be poorly ventilated. In some schools visited a coating of whitewash at the expense of a few cents would not only have brightened up the room but would have made it more wholesome. An experiment in uniform individual desks was made in one place and found to work well. Legs were nailed on Standard Oil boxes and the whole painted a suitable color. These made convenient desks. Bamboo stools slightly wider than the common *chuk tang* with two rear legs extended into a back made seats at once comfortable and inexpensive. A few magazine pictures form a ready means of beautifying the walls. A complete new equipment for a school of twenty-five can be made for less than \$25 local with the whitewash put on.

In order to bring before you clearly the present state of the school administrative system in Kwangtung Province, let me outline four representative policies. A sketch of each policy as given below has been submitted to a representative of the respective missions, except the Basel, and they have assured me of the accuracy of the statements of such policy. Let us take them in the order of degree of mission control.

1. The Basel Mission. In this mission the control of the schools is entirely in the hands of the Inspector and his missionary assistants. The inspector makes two or more inspections of the 96 schools a year. There is a uniform curriculum and uniform ex-

aminations corrected by the inspector and his assistants. Much rivalry for excellence is secured by advertising the schools that have first and second rank. Of the total number of schools 90 are *choh tang Siu Hok* grade with 4,235 students; four of Ko 'Tang grade with 374 pupils; 2 middle schools with 100 students, of whom 48 are taking Normal subjects instead of German. One theological school crowns the system. There is no break from beginning to end. The middle school students have good training and the Basel Mission's Chinese teachers and preachers are educated men, in the aggregate surpassing any other mission in Kwantung. There are two special reasons for this great efficiency, close capable supervision and a long continued persevering policy of placing great emphasis on education. Until recently the schools were almost entirely supported by mission funds. The students paid little or nothing for tuition. This policy is now being rapidly changed. Board is charged and a slight tuition is received.

2. The American Presbyterian Mission aims to have a day school in every chapel, a boarding school in every station, with the middle school in Canton. This policy has not yet been fully attained. The missionary in his own field is expected to look after the schools of that field. The chapel schools are visited as the missionary makes his itinerary. The Educational Association curriculum has been adopted in principle but not sixty per cent of the schools follow it. The teachers are those who can be secured either from the schools of the mission or locally. The missionary generally has control over the schools and mission funds are used except in the Sz Yap district where many of the schools are self-supporting and more control is given to the local church. The policy of the mission is to develop this self-supporting idea. There are 48 elementary schools with 1,100 students, four boarding schools of grammar grade for boys and two for girls. One middle school in Fati, Canton, where thirty-nine boys entered this year. There is at present no normal training for men. The kindergarten training school in the western suburb of Canton is doing good work.

3. The Southern Baptist Convention has formed a partnership with the Chinese Church for the education of the boys. The administration is placed in the hands of a Chinese committee which also administers the school funds. The mission contributes dollar

GOVERNMENT EDUCATION

FONG F. SEC, M.A.

Approved Text-books

The Board of Education has issued an order to the schools throughout the country, instructing them to use only text-books that have been approved by the Board. It was pointed out that in connection with the change in the form of our government much license has been indulged in by certain classes of our people. Unlawful persons have taken this chance to teach false doctrines which lead young minds astray. This sort of thing will not only effect our educational progress, but will retard the development of public morality. For this reason, the Board requested the civil officials to instruct the schools of all grades to use only those text-books that have been approved.

Qualifications of School Inspectors

Feeling that the school inspectors should be trained and experienced men, the Board of Education has sent out an order pertaining to their qualifications to the civil officials. A school inspector should be either a graduate of a Government higher normal school with at least one year's experience as a teacher or school administrator, a graduate of a foreign normal school with one year's experience, a graduate of a provincial higher normal school with two years' experience, a teacher or administrator of a higher normal school, or a teacher or administrator of a middle school with four years of experience.

Regulations have also been drawn up for the guidance of inspectors in accrediting teachers and rating the efficiency of the different institutions.

Educational Policy

In view of present conditions, the Board of Education proposes that morality, militarism and practicability should be the aims of education for this country. In the higher and special institutions of learning, original work of a practical nature is to be encouraged, and instructions for arousing the moral sense of the students are to be emphasized. Efforts will be put forth for arousing the interest of pupils in their studies so as to make education less mechanical in the

middle schools, and to develop strong bodies through systematic exercise. In primary schools attention is to be paid to the development of the child in accordance with his limitations and capabilities. Maxims and wise sayings of the ancient sages are to be given to the primary students in the form of interesting conversation. In this way, deep impressions of the moral conceptions will be left on their minds.

National Educational Conference

This conference of all the recognized experts on education in the country was opened on April 23rd in the Provincial Assembly Hall, Tientsin, and closed on May 13th. Every province was represented. Over seventy questions concerning primary, normal, industrial, technical and social education were discussed and debated upon, and thirteen resolutions were passed. One of the resolutions was with reference to the establishment of an Educational Department under each provincial government to take charge of and be responsible for the educational progress of each province. No doubt this important conference has given a new impetus to the different educational institutions, and we may expect good results in the future.

Resignation of the Minister of Education

Mr. Tang Hua-lung, the Minister of Education, recently tendered his resignation to the President. Instead of accepting it, the President sent his private secretary to urge Mr. Tang to withdraw his resignation and remain in office. But Mr. Tang has persisted in resigning, and the President sees no alternative but to relieve him. Messrs. Yen Hsiu and Tsai Jui-kai are thought to be best qualified to fill the post; but Mr. Yen has no desire to enter political life again and Mr. Tsai is occupying an important position in Shantung. Mr. Liang Chi-ch'iao has been mentioned as Mr. Tang's successor. As Mr. Liang is now visiting his home in Kwangtung, the State Department is said to have telegraphed him, urging his early return to Peking.*

State Examinations

There has been much discussion between the new and the old classes of officials regarding the system of competitive examinations.

*Mr. Tang has withdrawn his resignation—Editor.

of the Ching Dynasty. This system has been condemned by men of modern ideas, but some of the experienced officials think that the system should be partially restored to suit present conditions. It is reported that the Law Compiling Bureau has drawn up a set of regulations governing state examinations, which will be divided into three kinds,—the District Examination, the Provincial Examination, and the Metropolitan Examination.

Examination of Home Educated Students

There is an agitation to submit a memorial to the President, requesting him to give native educated students appointments through competitive examination. It is felt that the Government should grant the same privilege to the students educated at home as the returned students, who are allowed an examination, and the successful candidates are given appointments. It is pointed out that the students educated at home have received no encouragement, that if this were to continue it will discourage those who attend native institutions, and that this will retard the progress of education in this country.

Educational Expenditures

The following amounts have been allotted by the provinces for education for the fourth fiscal year:

Chihli.	\$ 745,671
Shantung.	501,482
Shansi.	613,827
Honan.	528,640
Shensi.	453,866
Hupeh.	1,010,843
Hunan.	846,427
Kiangsu.	1,131,422
Chekiang.	893,377
Anhwei.	552,098
Kiangsi.	641,116
Fukien.	667,705
Kwangtung.	875,343
Kwangsi.	335,789
Szechwan.	781,421
Fengtien.	438,896
Kirin.	318,559

The estimates for Kansu, Sinkiang, Yunnan, Kweichow and Heilungkiang were not yet received by the Central Government when this list was published.

School Statistics

The following figures for 1913 for grades of schools, exclusive of missionary institutions, were recently given out by the Board of Education:

Total number of schools.....	73,901
Total number of pupils.....	2,848,214
Grand total expenditure.....	\$28,350,890
By Central Government.....	13,708,935
By Local Governments.....	14,641,955

Clan Schools

The Board of Education issued a notification to the governors of the provinces, stating that in order to assist the Government in the promotion of education, the opening of clan schools should be encouraged. As our people live together in large families or clans and as in former days the clans set aside special funds for the education of the young, the Board thinks it well for the local officials to urge and encourage the elders of the clans to establish private schools. In this way, the Board believes that the Government can get a great deal of help in promoting primary education.

Military Education

In view of the crisis through which China has just passed, many people are inclined to think that only militarism can save this country, and educators are now trying to put military education into operation. When the National Educational Conference was in session in Tientsin, two delegates moved to petition the Army Board to send officials to the Conference for discussing the subject. Afterwards there were eighteen persons who drew up a proposition for introducing military education into the schools. The proposal, which has been sanctioned by the Conference, is as follows:

Primary schools should seek to foster the military instinct and soldierly habits of the students, who should have warlike games. Interscholastic meets are to be encouraged for developing strong

* The statistics furnished by this Board and published in the Educational Review, Oct. 1914, are probably more nearly correct. See page 177 of this issue.

bodies and the military spirit of the students. According to the Regulations of the Board of Education, the Higher Primary Schools have three hours of physical training, which include general exercise, games, and military drill, every week. It is now proposed that another hour is to be added to this subject, two hours being devoted to military drill, and one hour each to general exercise and games.

Middle school students should have a general knowledge of military science and should be so trained that they can do the work of soldiers. The Regulations of the Board allow three hours a week for physical exercise. It is proposed to add two hours for this purpose, making two hours for military drill, one for general exercise and one for studying military science.

The Regulations of the Board call for four hours for physical training in normal schools. Two hours a week are to be added—three hours for military drill and three for general exercise. Military tactics are to be taught in the third year of the higher normal school course, and methods for teaching physical exercise in the fourth year. Candidates for entrance into the normal schools should pass a physical examination. Such gymnastic exercises as boxing, fencing, etc., are to be encouraged. Teachers, administrators and students should always wear uniforms. Regulations and rules governing normal schools should be those that govern military schools. School songs should be such as will stimulate the martial spirit of the students.

Athletic associations are to be organized for the physical development of the common people. Speeches in praise of the virtues of such model soldiers as Kwan and Yoh (關岳) are to be given. Effeminate songs are to be prohibited.

NEWS FROM SOME OF THE SCHOOLS

THE WUCHANG UNION NORMAL SCHOOL.

A. J. HARKER.

It is recognized on all sides that the training of school teachers is one of the most important educational pieces of work to which a country can put its hand, and it is a fairly safe assumption to make that the standard of, at any rate, elementary education in a country can be judged to a large extent by the state of its normal schools. If then in the countries of the West the vast importance of normal work is conceded, of how much more vital import must that work be in China, a country which is stretching out her hands to grasp the learning of the Occident and is yet confronted with the problem of how to combine successfully the "new" knowledge with her ancient lore? Until recently, however, very little was done in this country in the way of training men as primary schoolteachers. Primary schools were opened by the government and by various missionary bodies but it was not till the results obtained by these institutions were found to be commensurate with the amount of time and money spent upon them that the fact became patent that what was needed was not the multiplication of schools but the preparing of trained men who would be able to bring sound modern educational methods into China's primary schools. In the words of a well known educationalist, "Our great mistake in the past has been that we have devoted all our energies to the pupil and not considered the equipment and training of the teacher." Seeing that the training of teachers is of such import, perhaps a few words on the Union Normal School, Wuchang, may not be out of place, though the school is yet in its infancy and is but one of many now engaged in trying to supply primary schools with capable teachers. The school, which is carried on in connection with Wesley College, was the outcome of efforts made years ago to train a few men to work in the Wesleyan day schools of Central China. These efforts were at first necessarily small, owing to both staff and accomodation being limited, but as time

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ties afforded. These lads at the college have been a strong leavening influence and some have offered themselves at the end of the course for the ministry. Our hope for future Christian leadership lies in these special cases who have been able to make their way up the educational ladder.

How far the whole system can be broadened out and multiplied it is a little difficult to say. If the Chinese Church were encouraged to become more responsible for the running expenses of the day schools and the boarding schools made more independent of mission grants by the use of English as an attraction it might be possible to cover a much wider area with no greatly increased expenditure. The church needs the highest type of trained student. It will only retain for special church leadership a small percentage of the men it trains. It is wisdom therefore to throw the net as widely around as means will allow. What the church puts in it will get out. He that soweth sparingly shall reap also sparingly.

BOYS' EDUCATION IN FUKIEN.

(A study of certain phases of education for boys in North Fukien including Hinghwa with Statistics for the Fukien Province.)

LEWIS HODOUS, B.A., D.D.

The Province of Fukien has been fortunate in the fact that the early missionaries laid emphasis on education. In Amoy as well as Foochow, day schools for boys and girls were started in connection with the preaching places. The first Boarding Schools had for their chief purpose the training of catechists and teachers.

Yet in spite of this early start we have just begun to see the possibilities in our day schools and higher primary schools. We are doing well in giving more attention to elementary education. At the same time we have now a large basis for the establishment of higher education.

Lower Primary Schools.

The Lower Primary Schools of Fukien are most of them located in one or two rooms adjoining the church or within the church building itself. A great deal of progress has been made in the appearance of the school-rooms, in the light and ventilation. Some schools have playgrounds.

As to equipment, we find a great inequality. One Mission reports an investment of \$4.90 for each school in equipment. In one Mission one station has an investment of \$3.33 per school while another station has an investment of about \$35. for each school. The average cost of equipment for 196 schools in North Fukien is \$8.94. This Association might with profit to those in charge of day schools prepare a list containing the equipment necessary for a day school.

The last few years have witnessed a great improvement in our day school curriculum. Several Missions have the uniform curriculum proposed by this Association. A closer co-operation with the Government where possible, will help us not only in unifying our own curriculum, but will be of great help in forwarding the interests

* A paper read at Kuliang, at the Annual Meeting of the Educational Association of Fukien, August 10-11, 1905.

of elementary education suited to the needs of the Chinese. The uniform examinations have been a great stimulus to the Lower Primary Schools where they have been adopted. They have improved the teaching, the curriculum, and have sent more boys to the Higher schools.

Types of Management.

In the management of our day schools great progress has been made. There used to be a time when the day schools were regarded as the peculiar possession of some individual. When he left the Mission or the station there was a slump in the day schools. This condition fortunately prevails far less than formerly. The schools are being controlled more and more by responsible Boards of Chinese and foreigners who plan the curriculum, set up standards for the teachers, employ and discharge teachers. The supervision of the schools is better than formerly. The question arises whether we have not come to the stage when we can profitably organize a Union Board for all day schools of the Missions working in North Fukien and employ Chinese supervisors in visiting the schools. Such Union work would make for efficiency, vitality and economy. The day school has no greater enemy than isolation. Union and emulation are its life.

The Teacher.

In Northern Fukien including Hinghwa there are 401 day school teachers. Of these all but thirty-four are Church members. As to their training 238 or fifty-nine per cent have had Chinese training only, ninety-one or twenty-two and six tenths per cent are graduates of Normal Schools. Nine are graduates of Theological Schools, three are graduates of Middle Schools. After sixty-eight years of work for children we are still employing fifty-nine per cent of our teachers with Confucian training only. Twenty-two and six tenths per cent, less than one in four, are men with any special preparation for their work. Our Middle Schools have furnished the Lower Primary Schools North Fukien with three teachers out of 401.

The subject of salaries is always a baffling one and somewhat worn and very difficult. One Mission in Foochow (A. B.)* gives a maximum salary of \$14. per month and a minimum salary of \$3. per month. Another Mission in Foochow gives a maximum of \$12. and

*American Board

a minimum of \$4. According to the statistics furnished for 282 teachers the average salary for the year is \$94.08 or \$7.84 per month. These teachers belong to the A.B.C.F.M. and M.E.M.

The average number of pupils to each teacher for the northern part of the province is 21+, the average number to each school is 24+. This may seem to be good as an average, but it should be remembered that in the majority of the schools there is only one teacher who teaches three or four grades. This aspect of the problem should be considered by the Association. We cannot have efficient teaching under such conditions.

The division of the pupils into classes gives us a view into the condition of our schools. In 260 schools which report 47 6/10 % of the pupils are in the First Year, 25 2/10 % in the Second Year, 15 6/10 % in the Third Year and 11 6/10 % in the Fourth Year. In the First and Second Year we have 72 8/10 % of the pupils. This means that the majority of the boys remain with us two years. In one school numbering forty there are this year only six boys who were in it last year. Other schools might be cited where similar conditions obtain.

How many boys go up higher from the day schools? One hundred and thirty-two schools with 3261 pupils reported on this point. Out of this number 112 entered the higher primary or 3 4/10 %

As to the number of pupils from Christian families the reports vary. In Hinghwa 70 3/10 % are from Christian families; in Shaowu 60%; in Foochow M.E.M. Conferences 33 1/3%; in Foochow A.B.C. F.M. 12 1/2%; in Foochow C.M.S. 33 1/3%; in Kienning 44 4/10 %.

As to those who joined the Church we have reports from a hundred and nine schools with 4805 pupils. Sixty-nine joined this church or 1 4/10 %.

The cost of the school to the Missions and the amount contributed by the pupils are given in the following table:

	Contributed by Mission per pupil.	Contributed by pupil.	Total.
A.B.C.F.M.	\$3.50	\$1.40	\$4.90
M.E.M. Foochow	2.29	1.49	3.78
M.E.M. Hinghwa	1.69	1.94	3.63
C.M.S.	3.53	No data	No data

Higher Primary Schools.

The Higher Primary Schools are a recent development and in many ways are full of meaning for the future of our education. We have always had boys' schools, but they were not related to any schools below them nor preparing students for higher schools. The higher primary schools are increasing in number and efficiency. The statistics for Higher Primary Schools in North Fukien are as follows:

	A.B.C.F.M.	M.E.M.	M.E.M.	C.M.S.	Total.
	Foochow, Hinghwa.				
Schools	4	5	3	4	16
Pupils	128	310	267	223	928
Chinese teachers	19	30	19	22	90
Foreign "	7	6	2	6	21
Invested in buildings	\$13,400	\$39,000	\$6,000	\$2,500	\$54,900
" " equipment.	1,583	3,600	800	300	6,283

Most of these schools are well housed, as the \$54,900 invested in buildings indicates. They are also equipped to some extent (\$6,283). They are also strategically located and have as feeders the day schools of a district and in some cases of a whole prefecture. They are well supplied with teachers, having one teacher for 8+ pupils. The teachers are of a much better grade than in the Lower Primary Schools. The teachers with classical training still predominate, having thirty-nine men or 43 3/10%. Middle Schools furnish eighteen men or 20%, Normal Schools eleven men or 12 2/10%, Theological Schools seven men or 7 7/10% and Anglo-Chinese Colleges five men or 5 1/2%. Confucian training still dominates.

As to salaries the teachers are much better paid than Lower Primary teachers. The highest salary is \$26. per month and the lowest for full time is \$6. This means that the teachers are of a better grade and training.

Pupils.

Out of 928 pupils in the schools seventy-five are entirely assisted and 269 are partly assisted, i.e. 37% of the students are helped. The average amount of help given to each student in the different Missions is as follows:

	<i>Boys assisted.</i>	<i>Total students.</i>	<i>Tuition.</i>	<i>Average per student assisted.</i>
A. B. C. F. M.	41	128	\$10.	\$19.22
M.E.M. Foochow.	264	310	4.	10.07
M.E.M. Hingwa.	20	267	2.50	15.00
C. M. S.	19	223	(2.50 4.00 none)	14.73

The number of students who entered higher schools is ninety-six. The total number in the Fourth Year is ninety-eight. This probably means that most of the students who come up to the Fourth year go up higher.

The tuitions in these schools vary somewhat and may partially explain the amount of help given to the boys.

The students are distributed among the different classes somewhat more evenly in the larger established schools showing that there is less loss by the way.

Anglo-Chinese Colleges.

In Fukien there are eight Anglo-Chinese Colleges and three Middle Schools with 1876 students. The investment in plant in four institutions in North Fukien amounts to \$132,577. These same institutions have invested in equipment \$21,292. There are in these institutions ninety-four Chinese teachers and forty-four foreign teachers or one teacher to every 13 students.

	Students.								Teachers Students		
	First 4 years.	Second 4 years.	5th.	6th.	7th.	8th.	For.	Chinese.	Assisted.	Am't	
Foochow Coll.	236	44	17	16	5	6	9	17	74	\$2,402	
Shaowu	40	15	4	3	4	4	2	5	17	263	
Y.M.C.A.	166	5	5	..	..	..	1	6	7	140	
Anglo-Chinese College	324	110	37	41	25	7	10	17			
St. Mark's	115	32	14	7	7	4	4	9			
M.E.M. Hinghwa		94	50	22	18	4	3	6			
A.C. Amoy	207						7	8			
Talmage	59						4	8			
Tung wen	283						1	11			
Ching Chew	25						3	7			
	1576	500	127	89	59	25	44	94	98	3,155	

	Christians		Investment	
	First 4 years.	Second 4 years.	Buildings	Equipment.
Foochow Coll.	31	59	\$55,900	\$9,000
Shaowu	14	24	6,500	1,000
Y. M. C. A.	83.	5	....	....
Anglo-Chinese College			40,117	14,592
St. Mark's	51	25		
M.E.M. Hinghwa	80	60	30,000	1,200
A.C. Amoy	..	..	....	....
Talmage	..	..	....	....
Tung Wen	..	..	....	....
Ching Chew	..	..	....	....
	259	173	132,577	21,292

While the majority of the students are still from other than Mission schools we note that the Anglo-Chinese Colleges are becoming related to lower Mission education. Three schools with a student body of 359 reported a hundred and sixty-four students as being from lower Mission schools or 44 2/10%. In fact we find the beginnings of a readjustment which will take the Anglo-Chinese Colleges from their isolation and link them up with the general educational stream.

Boys who are wholly supported are five and those partly supported number one hundred and eleven, that is a hundred and sixteen students or 9 9/10% of the student body of 1181. In the Higher Primary Schools out of 928 boys 344 are supported or 37%

The average amount given to each boy per year is \$27.20.

The different schools help the boys as follows:—

Foochow College average for each boy supported	\$32.46
Shaowu " " " " " "	15.48
Y.M.C.A. " " " " " "	20.00
Hinghwa " " " " " "	19.00

The cost of education in the different institutions is:—

Foochow College.....	\$70
Shaowu.....	30
Hinghwa	50

Anglo-Chinese Schools and Christianity. In six schools in North Fukien out of 557 students in the first four years 259 or 46½% are Christian. In the Second four years out of 190 pupils in these six institutions 173 or 91% are Christian.

The timeliness of the establishment of Fukien Union College of Liberal Arts is evident from the number of students in the upper classes of the Anglo-Chinese Colleges. There are three hundred students in the second four years of the institutions in North Fukien divided as follows:—the 5th year has 127; the Sixth 89; the Seventh 59 and the Eighth 25. If these schools should all co-operate with the Union College we should have the 148 students in the First and Second Years of the Union College. The students who will probably enter number eighty-seven. The class entering from Foochow College and the Anglo-Chinese College in 1917 will number about fifty-four.

The standards of these institutions are different, but the best of them are doing the work of the Second Year of the Arts Course. The young men who complete the Sixth Year in these institutions are quite ready for the examinations of highest Universities in China and neighbouring possessions.

Union Schools.

The most recent and most hopeful development is that in Union Schools. The oldest Union School is not more than three years old. Yet we find in the five Union Institutions for men a hundred and fifty-two students, with seventy-five graduates. The investment in property and equipment is \$36,750. Engaged in the work are twelve missionaries and fifteen Chinese teachers.

The type of organization which has developed is two-fold. The Union Medical College has a Board of Managers, but the property is held by the C. M. S. The Union Normal School property though temporarily held by the M. E. M. is under the control of the Board of Managers. The Union Kindergarten Management is similar to that of the Union Medical College. In other respects the management of all our union institutions is similar. The Institutions are controlled by a Board of Managers Chinese and foreign appointed

- (a) *That the Annual Meeting elect the five representatives to be elected.*

The following were therefore elected by nomination and ballot: Mr. Gage, Mr. Foster, Mrs. Lingle and Mr. Knott.

- (b) *That the various missions be requested to appoint, as soon as possible, the representatives to which they are entitled.*

The Secretary was instructed to notify all missions in Hupeh, Hunan and Kiangsi and in addition all missions at present participating.

- (c) *That the New Board hold its first meeting and enter upon its duties in July next (1916).*
 (d) *That until such meeting of the New Board the present Board carry on the work of the Association.*

It only remains to add that this Annual Meeting was certainly the best and most business like of the series that has yet been held.

There is growing realisation of the need of provincial organizations in the near future. Several signs of this are apparent in the above report and the new constitution is built on such lines as to make such division of labour possible with the least amount of friction.

On the other hand the desire is equally strong to become linked up more fully with the Central Organization in Shanghai.

Next year the Association becomes a more responsible and more representative body than has hitherto been the case. It is generally hoped that, imperfect and tentative as the new constitution must of necessity be, it will at least give more stability to our work and save us from the somewhat upsetting and erratic measures that are almost inevitable when all legislation is in the hands of a non-representative public meeting.

There was opposition to the considerable powers vested in the hands of the Board of Control, but time will probably be found to justify that part of the constitution at least; for a Board thoroughly representative of all the interests concerned will take no action that does not arise from the well-considered needs of the entire educational situation.

Note.—The Primary and Middle School Curricula will be published in the January issue of the Educational Review.

GOVERNMENT EDUCATION

FONG F. SEC, M.A.

Plans for Universal Education

The Government has decided that something should be done to give the rising generation of China a universal education. Because of the lack of funds at present, it is not possible to introduce compulsory education at once, but the Government has thought out the following plans for bringing about the desired end: (1) The first thing to do is to divide the country into school districts. Beginning from next year and by putting the scheme into practice in the different districts at the same time, it is hoped that at the end of eight years a system of universal education will be fully established. (2) Taking 400,000,000 as the population of this country, there ought to be 40,000,000 children of school age.* Supposing that each school has one hundred pupils, 400,000 schools should be opened. (3) Allowing \$500 for the expenses of each school, \$200,000,000 will be required for the whole country. The Government proposes to supply one-fourth of this amount, and the other three-fourths is to be raised locally.

Local Education

Mr. Tang Hua-lung, the Minister of Education, has drawn up detailed regulations regarding local education and has submitted them to President Yuan Shih-k'ai for approval. The country is to be divided into local self-governing districts, each of which is to be held responsible for carrying out educational affairs within its area—for the establishment of the necessary number of schools and to raise the necessary funds for their upkeep. Mr. Tang emphasized the importance that school funds must be assured. No matter how hard pressed the Government may be for funds, the officials should not let education suffer.

*If the population is 400,000,000 from 60,000,000 to 70,000,000, would be more nearly correct—Editor of the Review.

School Districts

The Board of Education has submitted to the President the following scheme for dividing the country into school districts:

The country will be divided into six university districts, each of which will comprise either three or four provinces, according to its area and population, and in each of which a university will be established.

Each province will be divided into either sixteen, twenty-four or thirty high school districts according to area and population. In each district a high school will be established.

Each *hsien* district will be divided into ten, eight or six primary school districts, in each of which a lower primary school will be established.

The Study of Confucian Classics

The Minister of Education has decided that, beginning with this term, primary and secondary schools should devote two hours a week to the study of the Confucian Classics. The books of Mencius will be studied in the primary schools, and the sayings of Confucius will be studied in the secondary schools.

Semesters for the School Year

The question of dividing the school year into two semesters instead of three terms was discussed at the National Educational Conference held at Tientsin, and it was raised again at a conference in the Board of Education recently. Those who advocate the return to two semesters maintain that since the three terms were introduced after the Revolution, the change has increased the number of holidays and diminished the number of class hours. However, as the return to two semesters involves the revision of the text-books, no decision was made. At the recent conference of normal school principals the question was put to the vote, and nine-tenths of those present were in favour of two semesters.

Conference of Normal School Principals

A conference of the principals of high normal schools was opened on August 10th in Peking. The meeting was addressed by the Minister of Education and a delegate of the President. In his mes-

sage, President Yuan said in part as follows: "The fundamental principle of strengthening a country is to develop universal education, but the success or failure of such a system of education is entirely dependent on the education of the teachers. Historians do not attribute the ultimate success of the Franco-Prussian War to the generals and soldiers who fought for Germany but to the elementary school teachers who taught Germany's sons. Teachers are really intimately responsible for the progress and decay of a nation..... Now that the country is in a more settled condition I am contemplating extensive reforms in education and it is my wish to begin these reforms with normal schools..... Our one hope is the training of thousands of competent teachers who shall in their turn build up millions of good citizens, on whom the foundation of the prosperity and strength of the nation depends."

For lack of time, the conference did not discuss such subjects as the Observation of the Day of National Disgrace, the Worship of Confucius, and the Study of Classics in primary schools. The Minister of Education introduced for discussion several matters relating to the advancement of normal school education.

President Yuan entertained the principals at a tiffin in the Presidential Palace. After the tiffin the guests were invited to an excursion on the Three Lakes. The President handed to the Secretary of State a gift of \$6,000 which was divided among the principals toward the expenses of their return journey.

Departments of Education in the Provinces

The Minister of Education pointed out some time ago that in order to have control over the schools and bring about reforms in their management, departments of education under the provincial administrations are necessary. The State Department has agreed to his suggestions. Though his plans cannot all be adopted for lack of funds, a compromise has been effected by dividing the country into eight educational districts. Each district is to be presided over by a High Chancellor appointed by the President. His salary is to be paid by the provinces included in his district. This suggested compromise has been submitted to the President. He has approved it, and instructed the Board of Education to draw up detailed regulations for carrying out the scheme.

Examination of Primary School Teachers

The Minister of Education has made a proposal to the President that primary school teachers should be examined in order to standardize their qualifications and to bar from the teaching profession those teachers who lack the necessary education and professional training. The President has approved the proposal, and the Board of Education has made arrangements to begin with the examination of teachers in Peking and vicinity. The examinations will be conducted by a special Examination Board with the co-operation of the Board of Education. Those who fail in the examinations will be required to resign their positions, but special training halls will be opened to enable them to qualify for the profession in future examinations. The teachers are to be examined in the following subjects; (1) education; (2) the national language and literature; (3) mathematics; (4) science; (5) Chinese history and geography. Those who receive a mark of sixty per cent and over will be given teachers' certificates, but those who fall below this mark will have to undergo training for six months in the halls to be opened. At the end of that time they will be further examined. After passing in education and national language and literature, those who take special subjects may be examined in the subject they teach. If passed, they will be exempted from further examinations.

Industrial Colleges.

In order to develop native industry, the Minister of Agriculture and Commerce proposed, at a recent conference in the State Department, that four industrial colleges should be opened. He suggested that a mining college should be established in the Three Eastern Provinces, an agriculture and a forestry college in Peking, a fishery college in Hupeh, and an engineering college in Shanghai.

School Statistics.

In an article entitled "China's Educational Progress" published in "China's Young Men" for June, Mr. Hollington K. Tong gave some interesting and up-to-date facts and figures concerning Government education in this country at present. Because the statistics system has not been generally adopted in China, some of

the figures are regarded as approximate, but much of the data given in the article was supplied by Mr. T'an Hsiao-fang, Councillor of the Board of Education.

The new statistics show that China has nearly doubled the number of schools since the first Revolution. In 1911 there were approximately 39,000 schools, which included high schools, colleges and universities, but exclusive of missionary institutions. At the end of 1914, the number of schools had increased to 59,796, an increase of more than two-fifths in less than four years. Of the 60,000 schools, 37,000 were private. Peking has more than 700 schools. Chihli, Kiangsu, Szechwan, Chekiang, Kwangtung and Fukien make a good showing in the number of schools. Fengtien, Heilungkiang, Anhwei and Shantung come next.

At the end of 1914 there were 3,849,254 students, representing one per cent of the population of the country. By adding the number of persons who have studied in the old Confucian schools, it is estimated that one out of fifty people in China receive the rudiments of education. This is gratifying when we remember that during the last year of the Ching Dynasty only one out of 400 or more people was a student.

More than 200,000 Chinese and 600 foreign teachers are instructing the 4,000,000 students, averaging one teacher to every twenty pupils. Of the 200,000 teachers, 40,000 are graduates of the old schools with some normal school training. Most of the foreign teachers are from Great Britain, America, Germany and Japan, and their salaries range from \$15,000 to \$1,500 a year. It is stated that China has enough teachers for primary schools*, but she needs teachers for the higher schools. The Board of Education proposes to encourage more returned students to take up the teaching profession to fill this need.

The figures for female education are striking. Evidently the regulations issued some time ago requiring each district to maintain at least one high grade primary school, each prefecture one high school, and each province one normal school for girls, have borne

*Not enough properly trained teachers—Editor of the Review.

fruit. There are at present 4,300 primary schools, more than 250 normal schools and over 600 high schools, besides thousands of private schools, throughout the country for girls.

China now has 3,200 institutions. There are now thirty schools for the crippled, the blind, and the dumb.

More than \$93,440,000 was spent for education during 1914. Of this amount \$30,000,000 was from the Government and local treasuries. On an average \$18 per year was spent for each student.

There are now 1,560 educational societies in the country for the encouragement of popular education. The Board of Education has appointed a number of inspectors to supervise and inspect the educational work in the provinces. Regulations have been drawn up and promulgated requiring all students to take part in athletics. The Government has held examinations for returned students, and those successful candidates, while waiting for appointment, receive a grant ranging from \$46 to \$80 a month.

There facts and figures indicate that remarkable progress has been made in our national education during recent years. It is all the more remarkable when we remember that these advances have been made when the Government was busy in putting down rebel activities, restoring order, and paying foreign loans, with little money to spare for education. They show that our people are beginning to understand the close relation between democracy and education, and give hope for the future.

CONFERENCE OF LEADERS IN THE CAMPAIGN FOR TEACHER TRAINING

Tzeliutsing, March 28 to April 13, 1915

E. W. WALLACE, M. A.

A Conference of somewhat unique character was that called by the West China Christian Educational Union to meet in the early spring of 1915. Each Mission and Church connected with the Educational Union was asked to appoint at least one Chinese and one missionary representative. All but one of the Missions was represented and the Conference consisted of eight Chinese and seven foreign educationalists.

The purpose of the Conference was a very definite one. It was to lay plans for and to inaugurate a "Three Years' Campaign for Teacher Training." The need for such a campaign is evident and very great. For nine years the Educational Union has been building up a unified and increasingly useful system of Christian education in West China. Its uniform course of study and uniform examinations have been made as perfect as possible and are being used by the large majority of the Christian schools, at least in Szechwan. To make the system really effective, however, it is necessary to have teachers who are familiar with the subject matter and the methods of modern education. For the efficiency of any system of education depends directly upon the efficiency of its teaching staff: they must "make the system go", and the child who is being educated cannot, normally, rise above his teacher in knowledge and in character.

We have had in West China about ten years of the "new" education, which is entirely different in aim, in subject matter, and in method from the "old" or classical education. Mission education, also, is Christian education, which differs fundamentally from non-Christian—the difference being deeper than the addition of Bible study to the curriculum, and consisting mainly in the type of character which it is desired to build up in the students. The teachers at present available, especially for primary schools, are

OPIUM SALES IN HONGKONG.

Hongkong, September 24.

According to the report of the Superintendent of Imports and Exports, laid before the Hongkong Legislative Council, the gross revenue derived from the sale of opium, under Government management, was \$3,573, 200. The cost of the raw opium and administrative charges amounted to roughly \$900, 000.

The report states that the enormous difference between the price of certified Indian opium and of uncertified and Persian opium has encouraged attempts to smuggle the drug through the Colony into China on a large scale. The traffic appears to be on the increase. It is only possible to deal with this traffic satisfactorily by controlling the supply of opium at its source. There are still a number of centres from which opium can be purchased without difficulty—*Reuter.*

THIRD WAR LOAN.

Berlin, September 21.

The Berlin City Administration has opened the third War Loan subscriptions at numerous places. The old City Hall of Berlin alone had 24 desks to-day. The run by subscribers was so intense that the administration hurriedly installed 14 more desks with clerks who will work over time to-day and to-morrow and on Wednesday from eight in the morning till one in the afternoon when the subscription lists will be closed.

A PROVINCE IN FLIGHT.

Berlin, September 21.

The *Berliner Tageblatt* publishes the translation of a heart rending description which the *Novoye Vremya* gives of the conditions in Volhynia. The paper states that the distant cannon fire was the signal for the whole province to flee. The districts of Luek, Kovel and Vladimir-Volhyusk were entirely evacuated, and the population was compelled to emigrate and to take along with them all their movable property, while all goods left behind were destroyed. All the evacuated districts are one single raging sea of flames, the rest is filled by an avalanche of humanity rolling eastwards. Every high way, street, pathway is covered with thick streams of women and children of women

GERMANS CHASE FOE WITH RAILWAYS NOW

COMPARISON WITH NAPOLEON'S CAMPAIGN IN RUSSIA.

.Bndapest, July 20.

A Bndapest newspaper publishes an interview with General von Buclow, obtained at the front, in which the General discusses the difference between the present German campaign in Russia and that of Napoleon in 1812.

"It has been remarked," said the General, "that the present strategy of the Russians is the same as that which proved effective against Napoleon. Such strategy was effective then, but not now, when means of communication have been so much improved. The bread which our soldiers eat today in Windan was baked in Breslau yesterday.

"In times when a railway is being built a mile behind the advancing forces, when thousands of motor torries are close behind us, when asphalt roads grow, as it were, out of the earth, no such strategy is effective.

We drink Grman mineral water and eat fresh meat direct from Berlin, and can build a road, if necessary, fifty miles long in two days. It is therefore nonsense to speak of the days and strategy of Napoleon."

by dragons' heads at the base, and over it hung a canopy of red and gold.

The musicians stood in two groups at the sides of the main aisle to the altar, the southern aisle; and between them the officials, those who took no part in the preparation of the sacrifices, were ranged in groups according to their grades, ready to kowtow at the proper signal. Scattered round about this orderly arrangement of men in robes and hats of a style worn centuries ago, were military officers and police, the police in black and gold, and the military men in the brilliant modern uniforms which the Republic has adopted. In all the crowd there were but two foreign civilians, one being the writer; and this was the first occasion that a foreigner has ever been admitted to this sacrifice.

Just as the sun rose, the President's motor car, surrounded by a troop of officers on galloping Mongolian ponies, drew up at the last gate but one,—for one must pass through many gates before reaching the Altar of Heaven. The President, likewise dressed in uniform, descended from the car and got into a sedan chair, which was borne by eight men through the gate and into a red, tent-like, impromptu building, not the permanent structure in which the Emperor used to robe. And in a few minutes he came out robed like those officials who awaited him, except that beneath his overgown of blue the stripes of an imperial underrobe trailed, and on the overgown twelve, and not eight or less, conspicuous medallions shone, formed of interwinding dragons and other symbols.

The ceremony lasted for an hour, terminating with the burning of the sacrifices in a great green-tiled brazier beside the altar. Incense, the hair and flesh of a calf, the finest silk, and a tablet sealed and signed by the President, were put into the flame.

It was a bitter cold day, and no sooner had the President passed out of the inner arches than the soldiers, who had stood on guard over night, broke ranks, some of them climbing upon the sides of the great brazier and warming themselves by the sacrificial fires.

For this worship, as for that at the Confucian Temple some months before, the President was criticised to some extent in private conversation, although the press took little note of the event and commented only favourably. It was said in private that Yuan Shih-kai was assuming imperial functions.

The President, however, explained in a Mandate that he performed the ceremony only as the representative of the State, in which, he said, authority is now vested. The Mandate, as translated by *The Peking Gazette*, runs as follows:—

“The ceremony for the offering of bullocks has been recorded in Ancient Records, and the system of altars is given in detail in Chow Kuang. The Ancients respected the Great Heaven, hence they offered it sacrifices. When we review the Ancient Records we find the matter of sacrifice to occupy a most prominent part. However, since the revolution all kinds of opinions have presented themselves to the public. It is said that the system of honoring Heaven originated from the monarchical system, and that the practice of offering sacrifices in the suburbs should not be retained by the Min Kuo. Thus the ceremony should be abolished as was the case of the suggestion to abolish the offering of sheep in Confucius' time. Indeed they have held the doctrine of the equality of all the people, and yet they have failed to appreciate the sincere respect for the presence of God. They think that to worship ancestors is an act to be performed by the sovereign of a nation, ignoring the fact that to remember the origin from which one derives his being is a common principle of society. They have caused the abolition of the sacrifice of bullocks, and made altars a heap of ruins. Certainly this is not the way to manifest the Grand Ceremony and to honor the ancient traditions. Heaven countenances what is countenanced by the people, and Heaven hears what is acceptable to the ear of the people. Anything which the people ask will be granted by Heaven. Therefore in ancient times when the sovereigns governed the people they reigned in the name of Heaven. It meant that an eye was there always looking down with power, and showed that there was the presence of the Unseen to afford just protection. Such sentiment corresponds exactly with the spirit of republicanism.

The Standard Ceremony for the Worship of Heaven, which was passed by the Political Conference and fixed by the Bureau of Rites, has already been promulgated. In a petition of the Ministry of Interior it is now stated that as the 23rd of the 12th month of this year is the day of the Winter Solstice, during which date the Ceremonies of the Worship of Heaven should take place, therefore I, the President, have decided that on that date I will respectfully perform the ceremonies in person at the head of all the officials in the capacity of the representatives of the people of this country. All the local officials, as representatives of the people whom they govern, are hereby ordered to offer sacrifices in their respective localities. Thus the ancient ideas will be preserved and the great blessings from Heaven may be appreciated.”

We take the following facts from the interesting description of the ceremony that appeared in *The Peking Gazette* on the day of the ceremony.

The Grand Sacrifice of Heaven has been resumed to-day after having been left in oblivion for three years since the

hot soup, which he hands to the President, who lifts it as high as his face and returns it to the official. The pot carrier then pours the soup on the meat in the tray three times and descends the Altar by the steps on the west side. The President then returns to his kneeling place and the music stops again.

The first prayer is now offered in the following manner. At the announcement of the Crier the goblets are filled with wine, and immediately the Head Musician gives the command to start the music of the First Prayer, which is accompanied by the dancers going through the evolutions of Kan-Chieh. Meantime the President is ushered again to the First Circle and given the goblet, which he lifts as high as his face when it is handed back to the Cup Bearer who pours the contents into a tray. The President next advances to a Table of Prayer and stands in front of it. The Chanting Official takes his position on the right of the President and reads the Prayer, which is worded as follows:

"On the . . . day the Great President. . . representing the citizens, craves to pray to Heaven above and say, Heaven thou dost look down on us and givest us the nation. All-seeing and all-hearing yet how near and how close. Now we come before Thee on this winter Solstice day when the air takes on new life, in spirit devout, with ancient ceremony, and with offerings of jade, silk, and meat. May our prayer and offerings rise unto Thee with incense sweet. We sanctify ourselves and pray for Thine acceptance."

When the reading of the prayer is over, the President lifts up the Prayer Tablet and hands it to the Chanting Official, who places it in a basket. The President then retires to his kneeling place and prostrates himself four times, which example is followed by the other officials. The Second and Final Prayers are offered in much the same way, accompanied by particular kinds of music.

This part of the ceremony is symbolical rather than real. The blessings are symbolized by a cup of wine and a portion of meat, which are handed to the President by an official on his right, one by one. These the President lifts with two hands in a reverential manner and hands to the official on his left. The President then returns to his place of worship and prostrates himself four times, followed by subordinates. Some of the vessels containing grain, etc., are now removed to one side and Green Jade (beryl) is offered amidst music.

The Great Ceremony is closed with the Burnt Offering, or the Watch of the Bonfire—as it is called in Chinese. With due solemnity the Chanting Official carries the chanting tablet, the Silk Carrier carries the basket, and the Cup Bearer carries the wine and cereals to the Altar of Burnt Offering and places these things on the firewood. They are followed by the President and his retinue. The former takes a position west of the Altar and facing it. At the command of the Crier the fireman lights the wood, and the ceremony is concluded. The President, heralded by the Heralds and Ushers, returns to the Resting Shed, and there changes his dress, after which he returns to his palace, and the Grand Sacrifice is at an end.

It may be interesting to remark that in order to suit the circumstances of the time much of the old form of ceremony has been discarded. To take all possible religious tint out of the ceremony, the old custom of receiving and sending off the god has been cancelled. A bullock used to be burnt with the bonfire, but this is now considered meaningless and is therefore eliminated from the programme. Incense is burnt as a token of the ascending prayer and devotion of the worshippers. In the matter of prostrations the old custom of kowtow nine times and kneel three times, is abolished, and in its place the ceremony of prostrating four times has been adopted. The reason given is that to show extra reverence and devotion the ceremony of prostrating twice, which was the highest form of respect among men in ancient times, is doubled. In order to avoid confusion and assure reverence, the old custom of offering the bullock has been changed into offering of the meat, that is, pouring the hot soup on the meat already placed on the table.

The most important part of the change comes at the conclusion of the ceremony when the Blessings are received from Heaven. This, according to the old usage, only the Emperor was fit to do and he was the only person supposed to be blessed by Heaven, as he was the person who offered the sacrifice. But as the nation is a Republic and the President is the representative of the citizens, he only receives the blessing on behalf of the citizens. Thus if he should be unable to attend the ceremony a delegate may be appointed in his place and receive the meat and wine of blessing just like the President himself. Another sign of republicanism is the change of the name of the music. The music of the worship of Heaven was called Hsia in the

for non-Christians, "Christianity as a Social Dynamic", used by thirteen groups; for new Christians, four groups, "The Will of God and a Man's Life Work"; for older Christians, eight groups, "The Dynamics of the Holy Spirit in the Apostolic Age"; and for the four groups of Volunteers, "Jesus' Sense of His Mission". Of these classes nineteen were conducted in Mandarin and ten in English. Almost all the delegates were registered in them, and for the eight days the average attendance was 85%. The leaders were in part Chinese and in part missionaries from most of the British and American societies at work in North China, with some teachers in Government schools. In the Conference as a whole, of the fifty-eight leaders and speakers thirty-one were Chinese and twenty-seven foreigners, for the first time more Chinese than foreigners.

The second hour of meetings, from 9:15 to 10:00, was given to small conferences or discussion groups, twelve in number, among which the delegates were divided at their registration according to their choice. Of these also some were intended for Christians and some for non-Christians, but in the registration the lines were not at all strictly drawn, and some groups attracted both. The subjects for discussion, each group having a different one, were as follows. Primarily for Christians were: "The Vitalizing of the Great Christian Doctrines", "How to present Christianity to non-Christian Students", "Personal Work, with Special Reference to Students' Doubts", "The Christian Life", "How to Christianize the School Life", and "The Church and Christian

Leadership in Relation to Social Reform". Primarily for non-Christians were: "Christianity and the Modern View of the World", "Methods of Social Service", "Methods of Social Reform", "Religion and Science", "Doubts and Difficulties of Students", and "Problems of China's Development". In six groups the discussions were in Mandarin, in three they were in English, and three were bilingual. These groups met separately for the first five mornings of the Conference, and on the next two mornings that hour was given to a general meeting at which a member of each group reported briefly to the whole body the gist of the discussions in his group.

The lectures and addresses which came from 10:30 to 11:30 were along the line of the published theme of the Conference, "Students and the Social Crisis in China", and were some of them of a very high degree of excellence, both in thought and in inspirational power. Three of these were delivered by Mr. C. T. Wang, General Secretary of the National Committee of the Chinese Young Men's Christian Association, two by Rev. Chêng Ching Yi, Secretary of the China Continuation Committee, one each by Secretaries Fei Hsing Jen and Chang Ch'iu Shih of the Peking Young Men's Christian Association, Mr. Ch'ên Chê P'u, Dean of the Higher Normal College, Peking, Rev. A. M. Cunningham, and Dr. Arthur H. Smith. While the afternoons were for the most part left free for recreation of many kinds and conversation, a few extra meetings were held then, including one on "Young Men's Temptations, a Plea for Personal Purity," addressed by

Mr. C. T. Wang and Dr. Smiley of the Union Medical College, Peking, and one addressed by Hon. Chin Pang P'ing, Vice-Minister of Agriculture and Commerce.

Immediately after supper, at seven o'clock, there was a meeting on the slope of the high hill back of the temple in which themes connected with the choice and pursuit of a life work were presented. The peculiar beauties of that time of day among the hills and the wide view of the village-dotted plain made a wonderfully effective setting for the thoughts of China's need for varied service in the spirit of Christ. The hour of social games and music that followed, from eight to nine, was helpful in getting the men of different delegations acquainted and promoting good fellowship? After nine o'clock those who wished gathered in a quiet part of the grounds for a fifteen minute prayer meeting.

Several times during the Conference the attention of those present was called to the serious conditions connected with the flooding of large areas in the region South of Paotingfu, in which one of the leaders had been working. The appeal was made, not for contributions to relieve the suffering, but for men to determine that such conditions, involving doubtless official corruption, should be brought to an end forever. This appeal, while coming unofficially from one of the leaders and purely incidental to the Conference, seemed in striking harmony with its dominant note. A selection of Christian literature and Bible text books from the Association Press was on exhibit during the conference, and many sales were made of these, as

well as of Bibles and New Testaments.

Among the greatest privileges of the Conference for one of its leaders I should count the opportunities afforded for personal contact with a number of students who are seriously considering the claims of Christianity to their allegiance. I was greatly impressed to observe the readiness of response to the highest ideals to be found among a large number of the students from the Government schools. One, for example, said in conversation that he knew little of Christianity, had come to the Conference simply for a pleasant vacation, but that during it he had become deeply interested in Christianity, and that from then on he intended to devote a half hour each day to the study of the Bible, and had decided to follow its teaching so far as he found it met the approval of his conscience. A number were ready for the first time to announce their devotion to Christ's service.

I am told that at least six men volunteered for the Christian ministry as a result of the Conference, and that a number of others made decisions to enter the secretaryship of the Young Men's Christian Association and other branches of Christian service. But as in all spiritual relations, the full results elude tabulation or count.

DEAN R. WICKES.

Three Field-M Marshals and Foreign Missions.

The following letter signed by three Field-M Marshals (Lord Roberts, Lord Greuffell and Lord Methuen), was printed some months ago for distribution

among officers in the English Army.

Dear Sir:—As officers who have had the honour of serving the Crown in many lands among people of different races, we desire, from our own experience, to draw your special attention to a subject which we judge to be of the highest importance to a British officer.

Holding his Majesty's commission, you will probably before long serve abroad among non-Christian peoples. We would venture to remind you of the great influence of such a position and the serious responsibility it entails.

Whether we recognise the fact or not, our personal lives materially affect the estimation in which the claims of Christianity are held by numbers of natives around us. For instance, a thoughtless word, or careless behaviour may give them wrong and unfavourable impressions as to beliefs and institutions which we are sure you at any rate in your heart really value, and would wish to honour. Respect for the Christian Sunday and the attitude of a British officer towards Christian worship are closely observed, and have a great effect on the native mind. During his recent visit to India the high example of His Majesty the King in these two particulars has made a profound impression.

Besides this (sometimes unconscious) personal influence, there is the fact that you will almost certainly come into contact with the representatives of various Christian missionary societies whose special work it is to show to non-Christian peoples the love of Christ whom you profess to serve. We commend these missionaries to you as a body of men and women who are working

helpfully with the Government and contributing to the elevation of the people in a way impossible to official action. Some object to Christian Missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of their converts. Most Missions will bear looking into and we are convinced that if you do this, you will never afterwards condemn or belittle them.

Already the results of Christian Missions in many places are very striking. For instance in the Uganda Protectorate (Central Africa) there is now a prosperous and peaceful community of nearly 90,000 Christians where not one existed thirty years ago, and where innumerable atrocities were of daily occurrence; while on the N. W. frontier of India the pacific influence of Missions among the fierce Pathan tribes has been of incalculable value to our Government.

Some of the noblest characters we have met have been missionaries, and the friendships we have made with them are among our cherished memories.

We venture to hope you will make the acquaintance of such men, thus showing a fellow-countryman's sympathy in what is frequently a very difficult and discouraging effort, sometimes sorely trying to health and spirit.

We earnestly hope that you will receive this letter in the friendly spirit in which it is sent.

Yours very truly,

ROBERTS
GRENFELL
METHUEN

—In *The East and West*.

Notice.

The Kiangsu Federation will meet on the 17th of November at Yangchow.

The Subjects to be discussed are: "Pastoral Duties;" "Self-support;" "Church Papers;" and "How to Make Effective the Subjects Discussed at the Conference."

The Basis of Delegation will be as follows: Every Mission is entitled to one delegate for the first twenty-five (or less)

members, and to one additional delegate to every additional twelve and a half members.

Native Membership: Every church is entitled to one delegate for every three hundred members, and to one additional delegate for every additional one hundred and fifty members.

Delegates between Shanghai and Changchow will take the train leaving Shanghai at 11 p.m. in order to catch the launch, leaving Chinkiang in the morning, for Yangchow.

Social Service.

Some Suggestion Along the Line of Social Service.

ROBERT GILLIES.

Thirteen years of experience in Shansi have impressed me with the Chinese craving for help along the line of litigation, medicinal and financial aid. Against the first, which is by far the most urgent request from all classes—from the high official who has lost his office, to the poor peasant involved in a fight for ten cents—I have steel-ed my heart and prevented my Chinese colleagues from yielding to their requests. Sometimes, however, where the help of able Christian men has been available, some good has been done in settling disputes out of court. Unfortunately the litigants have sometimes gone back on the terms thus agreed upon and subsequent proceedings have caused much regret. While feeling that foreigners should absolutely refuse to meddle in any lawsuit whatsoever, yet at the same time it is to the Chinese a practical form of social service,

and the problem has to be thought of in connection with the founding of purely Chinese churches, where pastors and people alike, cut off as they are from the help their countrymen get from influential heathen, feel the need of help of some sort when faced with legal difficulties.

Our medical friends are not all in favor of the sale and distribution of medicine by unqualified missionaries or Chinese Christians. In this connection the opium refuges in this province, at one time the very best form of social service, and the great recruiting field for the Church, have now degenerated into useless, mercenary and often fraudulent schemes, at best a nuisance and at worst a curse to the Church. There are still a very few notable exceptions.

Then with regard to lending or giving financial aid, difficulties abound. It seems to me that something better than famine relief for starving people is necessary. Self-help societies are needed, though whether the Government schemes along this line will meet the need, or whether it will